

The Improvement Era

MARCH, 1940

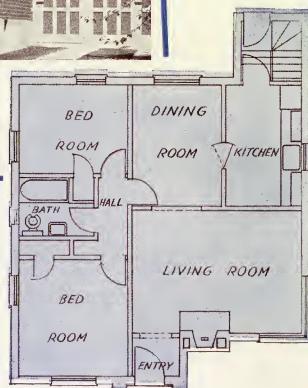
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Exploring the Universe

By Franklin S. Harris, Jr.

How fast can a fish swim? Estimates of maximum speed give the carp seven and a half miles per hour; the pike, fifteen; salmon and trout, twenty-three; blue shark, thirty; mako shark, thirty-five; tarpon and tunny, forty. The swordfish is probably the fastest fish in the world, with a maximum speed of about sixty.

A pure nickel tube has been made smaller than a human hair. Probably the smallest metal tube ever made, it measures twenty-six ten-thousandths of an inch in diameter, with the hole about one-third this width. Aluminum wire has been drawn out to one ten-thousandth of an inch in diameter for use in galvanometers. A single pound of this wire would stretch twenty thousand miles, but cost half a million dollars.

A year's use of the "radio sonde" gave more regular and accurate data of the upper air than the observations previously made in airplanes. The radio sonde is the name now given to the unmanned, free balloon which from its small radio sends automatically to men on the ground the humidity, temperature, and pressure of the air through which it rises.

A new system has been patented to heat water with the heat that generally goes to waste in a gas range. Since it does not interfere with, or reduce the efficiency of, the range, a housewife at no extra cost can get hot water to wash dishes while cooking the meal. The cast iron grill bars are replaced by a system of copper tubes filled with water connected to a tank.

The development of the dye Prontosil won the Nobel prize for physiology and medicine for Dr. Gerhard Domagk, of Germany. Prontosil and a simpler uncolored component sulphamylamide have been successfully used in the treatment of many diseases, especially infections.

Artificial fever produced by short-wave oscillations, experiments show, can raise the body temperature to 105 or 106 degrees Fahrenheit in about an hour.

The altitude record for birds is probably held by the bearded vulture or lammergeier. This bird, which has a wing spread of forty-six inches, has

been seen flying in the neighborhood of Mt. Everest at the height of twenty-four thousand feet. The endurance record goes to the golden plover, one species of which migrates from its Alaskan

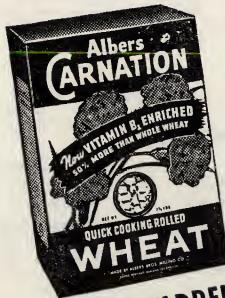
breeding ground to the islands of the Low Archipelago in the latitude twenty-five degrees south. This means an over-sea flight of three thousand miles each winter.

(Continued on page 132)



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The Improvement Era

"The Glory of God is Intelligence"

MARCH, 1940

VOLUME 43

NUMBER 3

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS,
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT
OF EDUCATION, MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS.

Heber J. Grant,
John A. Widtsoe,
Editors
Richard L. Evans,
Managing Editor
Martha C. Josephson,
Associate Editor
George Q. Morris, *General Mgr.*
Lucie G. Cannon, *Associate Mgr.*
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The Cover

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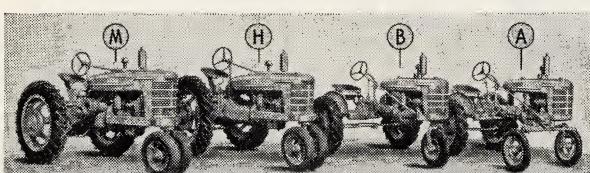
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EXPLORING THE UNIVERSE

(Continued from page 129)

A SYSTEM of reproducing sound by means of paper, originated by the Russian Skvortsov, has the sound waves increased by the usual methods of a sound film, but is printed and duplicated on ordinary paper. It is estimated that under mass production a paper phonogram would cost one-fifteenth that of equivalent phonograph records and one two-hundredth part of the cost of a celluloid film giving an hour of sound reproduction, and occupy only one-fiftieth the space of the film. A phonogram can be played three or four thousand times and a sound film only about a thousand.

COLOR patterns on the petals of flowers, such as petunia, calceolaria, and pansies, can be changed at the wish of the experimenter by careful control of light and temperature while the flower is in bud. When a dark flower whitens in a decreasing temperature, instead of a gradual and uniform fading of the color there is an appearance of white stripes on the petals, spreading either from the center to the outer edge or vice versa. These stripes increase in such a way that all grades between violet and pure white are represented as the temperature decreases from ninety-five to fifty-nine degrees Fahrenheit.



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SWEDISH scientists have developed a method of tree prospecting for minerals in the soil. Since plants absorb mineral salts from the soil whether they are necessary for growth or not, as is well-known with selenium, an analysis of the trees will detect the presence of the minerals in the soil. The method would be used to supplement boring, magnetic and electric surveying.

WHAT makes an old violin, such as a Stradivarius, superior? From a careful study by physicists and musicians, it has been found that no one form of response curve, made by plotting the loudness of the note against the position on the musical scale, is definitely required as a mark of excellence. Age is not necessary to produce a given form since modern violins can be built which produce the same sorts of response curves, hence the same tonal quality on the average, as the best old violins. The difference seems to lie in the amount of work that has to be done on them to make them "speak" properly. Less pressure on the bow is necessary so that on the beginning of a new bow length the old violin begins to sing a small fraction of a second earlier. An audience listened to a Stradivarius, then to two good modern violins in turn. Only one-third picked the old violin, the same number as if choice were made by pure chance.

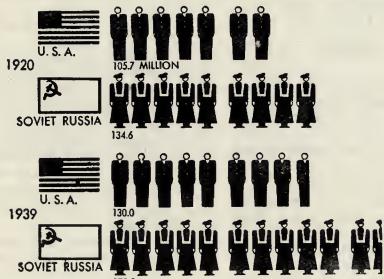
COTTON linings for irrigation ditches have been suggested to use part of the cotton surplus. W. H. Robinson has reported that a section of an irrigation canal in Idaho lined with a mixture of asphalt and gravel backed by heavy cotton fabric reduced water losses of from twenty to thirty per cent to about one and one-half per cent.

BEEs choose their drinking water by smell, according to experiments in England. Most of the salts essential to animal life were tested against distilled water and only in the case of common salt and ammonium chloride were the bees attracted more than to distilled water, with a preference for a solution of about one-tenth of one per cent concentration. Ninety per cent of the bees preferred rain water from a leaf-choked gutter to distilled water or salt solutions.

CAN animals' eyes shine in the dark? A study of hundreds of animals in the National Zoological Park in Washington, D. C., shows they must have a little light since eyes shine only by reflected light. Eyes of alligators and crocodiles appear a brilliant glowing pink like a bed of coals, and some of the smaller rodents' eyes shine like lighted amber. Only in the rarest exceptions do human eyes have reflecting power.

TELEFACT

POPULATION OF U. S. A. AND SOVIET RUSSIA



Science Service-Pictorial Statistics, Inc. 10-2

THROUGHOUT
the
WESTIt's
Tang
THE Perfect DRESSING

How strong the effect on light may be of the variation in the air temperature as one goes up in the atmosphere was recently reported in *Science*. Midway between the tip of South Greenland and Iceland, this effect made a polar mirage enabling Captain Robert A. Bartlett to see a mountain in Iceland, five thousand feet high, appearing as though he were about thirty miles away, though actually he was three hundred and fifty. Seeing this mountain over the horizon was made possible by the light rays being bent to follow the earth as they go from heavy cold air on the surface into less dense warm air above. Without these unusual temperature conditions, if the normal decrease in density with altitude were four or five times the ordinary change, light would be bent enough so that with clear air a person could see the back of his head around the earth. When the air near the ground is hotter, hence less dense,

than that above it, the light is bent away from the earth, giving the familiar reflection of the sky on hot pavement, which appears to be pools of water.

MORE Vitamin A foods must be eaten as people get older, according to Doctors Irving and Richards of Scotland. Calcium and phosphorus needs are not believed to increase with age.

RADIO without static, natural or man-made, is now possible through frequency modulation. At present commercial development is being tried, but general use would require changes in present broadcasting stations and receiving sets.

EXPERIMENTS have shown that either artificial or sunlight helps plants to withstand midsummer heat.

There's a better era evident in the making of salads—an era when clever hostesses are seeking more delicious, more appetizing dressings. Thousands have already discovered that TANG is just the ingredient their salads have needed. TANG, the Perfect Dressing, was created, designed especially to banish flat-tasting salads and sandwiches. Throughout the West women agree that TANG provides the simplest and easiest way to make salads more delicious. For economy, ask your grocer for the quart-size jar.

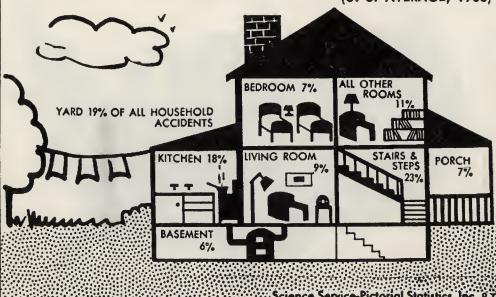
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FOODS
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TELEFACT

ACCIDENT DANGERS IN YOUR HOME
(U. S. AVERAGE, 1938)

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EXHORTATION IN TIME OF WAR

Excerpt from a Letter from George H. Bailey, Sheffield, England, Branch President, to Thorald N. Jensen.

"Our city is surrounded by anti-aircraft guns; we all have dugouts for air-raid shelters in our dooryards and every person has been supplied with a gas mask. Written leaflets are given to all advising what we must do if attack comes. And yet the Gospel, the panacea for all ills, is before the world!

"Oh, that men could see the light of truth that has come in this day through the Prophet Joseph Smith and see therein the way out of all difficulties. Let us who are of Israel rise in the strength of the blessings which come through a practical application of the great Gospel plan to our daily lives in order that each day may see the towers of Zion rising higher and higher—an ensign of unity and peace unto all nations.

"This Church, our Church, the Church of the living God, is the institution which alone can lead the race back to God and to sanity. In the light of this conviction let us pledge again our allegiance to the greatest cause the world shall ever know and let us give and give again that this great cause might go forward to its desired end. Let the responsibility of our membership in the Church be the first and foremost duty of our lives and all things essential shall be added unto us."

Looking Back A WORD FROM AGE TO YOUTH

By Marie Pattee

BE WISE in your youth and heed the advice of those who are seasoned. They have traveled farther than you on the sea of life, and they know its peaceful harbors and its whirlpools of disillusionment.

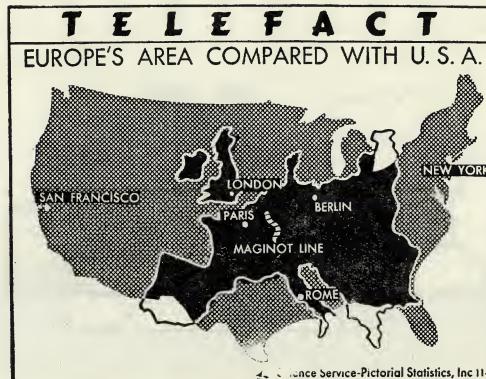
They have passed through sun-kissed years and stormy ones, and experience has taught them many lessons.

Their eyes, too, were once on far horizons, and laughter lay deep in their hearts, but they have learned that mountains are high and rough and hard to climb, and that bones lie asleep in the dust of the valleys.

They will help you, and when your eyes are on the far horizons, pause for a little while and listen; gather up the words and drink deep of their wisdom, for they will be like cool water to your lips when you are thirsty, food to your stomach when you are hungry, and they will come to your tired heart like the tune of an old sweet song.

They will lie across your perplexed mind like the caress of a cherished friend, and they will gird your loins with strength and touch your feet with wings of lightness, so that you will not know weariness.

They will be like a prayer that will lift you up, and fill your days with peace and joy, and your nights with dreamless slumber, and make your lives a blessing to the World of Men.



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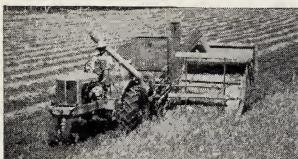
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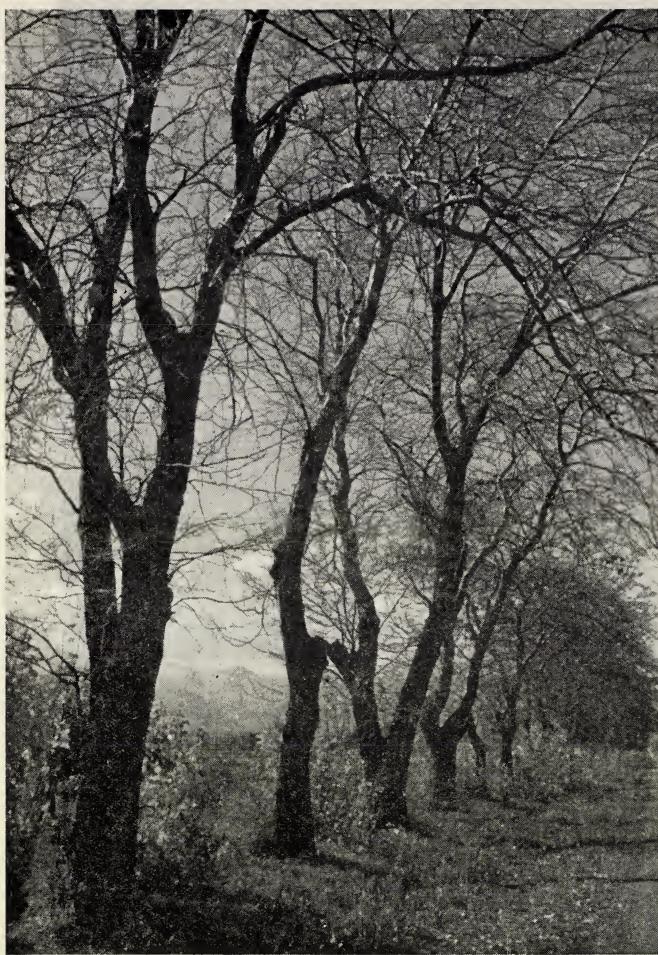


Photo by Jeano Orlando.

THERE'S restlessness in the earth today,
Of new and eager life!
The wind goes frolicking overhead—
Sharp as a whetted knife—
With high-tossed clouds in the blue-grey sky
And swallows on the wing:
I love the tense uncertainty
The windy March days bring,
The glorious prelude heralding
The soft approach of Spring . . .
Oh, there's restlessness in the earth today—
The restlessness of Spring.

PRELUDE *to* SPRING

BY
LUACINE
CLARK FOX



The EDITOR'S PAGE

For Service Rendered

By PRESIDENT HEBER J. GRANT

ONE CAN NEVER TELL WHAT WILL BE THE RESULT OF FAITHFUL SERVICE—NOR DO WE KNOW WHEN IT WILL COME BACK TO US. THE REWARD MAY NOT COME AT THE TIME—BUT IF IT DOES NOT IT UNFAILINGLY COMES IN DIVIDENDS LATER.

I HAVE been impressed with the fact that there is a spirit growing in the world today to avoid giving service, an unwillingness to give value received, to try to see how little we can do and how much we can get for doing it. This is all wrong. Our spirit and aim should be to do all we possibly can, in a given length of time, for the benefit of those who employ us and for the benefit of those with whom we are associated. If we do that, the reward is sure to come to us.

The other spirit—to get all we can, and give as little as possible in return—is contrary to the Gospel of the Lord Jesus Christ. It is not right to desire something for which we do not give service or value received. That idea is all wrong, and it is only a question of time when the sheep and the goats will be separated, so to speak.

One man was given a warning, while at work, the other day: "Look here, my friend, you are working too fast," and he was told to "slow down" or he would be looking for another job. Apparently, his work was to be gauged by the work of the poorest man on the job.

Pardon me for a personal illustration. When I was a boy, nineteen years of age, I had made up my mind, one New Year's eve, that the next Monday morning I would say to the boss: "I have decided to give you thirty days' notice and quit this job. I feel I am not earning the money that I am being paid."

During the day I had been writing on cards—"Happy New Year," "Happy New Year." My employer came in and said: "What are you doing?" I said: "Getting ready for a harvest tomorrow. I made twenty dollars on New Year's day last year writing cards. I wrote on forty dozen last year, and if I had only written on fifty dozen I would have made twenty-five dollars. I am going to have 'Happy New Year' written on fifty dozen today and be ready for a harvest tomorrow at Jim Dwyer's Book Store. I may write on sixty dozen, and if I do I hope to make thirty dollars." Well, I not only wrote on the sixty dozen,

so that I made the thirty dollars, but I wrote "Happy New Year" on about a dozen more.

My boss said: "It never rains but what it pours. Here is one hundred dollars for a New Year's present. Nobody else in the office will get a dollar, because all the other employees watch the clock to see how quickly they can get out, but you come back here nights, frequently, and you have done a lot of work for me personally, which you volunteered to do."

I said to him: "I did it because I had nothing else to do, and I did not like to sit around idle."

After this incident occurred I thought to myself: "I guess I won't resign day after tomorrow. I think I will stay right here, seeing that the boss feels that way toward me."

What was the sequel?

Just this: years rolled on and I became an Apostle, and the last hundred thousand dollars that was necessary to build one of our sugar factories was lent to the Church by that identical man. I had been appointed by the President of the Church to try to borrow that money; and when I applied for the loan this man said: "Heber, I believed in you as a boy when you worked for me; and I ought to believe in you now that you are one of the Apostles of your Church."

One can never tell what will be the result of faithful service rendered, nor do we know when it will come back to us or to those with whom we are associated. The reward may not come at the time, but in dividends later. I believe we will never lose anything in life by giving service, by making sacrifices and doing the right thing.

It is a God-given law that in proportion to the service we give, in proportion to what we do in this Church and out of it—what we are willing to sacrifice for the Church and for those to whom we owe our loyalty outside of Church activity—we shall grow in the grace of God and in the love of God, and we shall grow in accomplishing the purposes of our being placed here on the earth.

A NOTED PROPHECY and Its Fulfillment

By DON B. COLTON

Former U. S. Congressman from Utah,
Member of the General Board of the
Deseret Sunday School Union, and
Director of the L. D. S. Mission Home

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isaiah 2:2, 3.

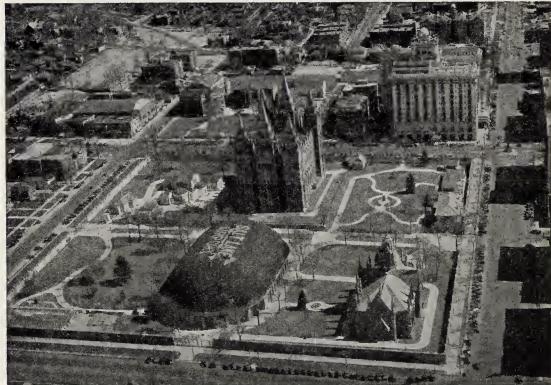
A CAREFUL study of the scripture quoted above will convince the student that it did not have its fulfillment in the days of ancient Israel, nor was it fulfilled in the days of the Savior, nor in any of the centuries following.

It was fulfilled in the last days, when modern Israel came to the Rocky Mountains and built the House of the Lord; indeed, when they built a number of temples to the Most High.

When these pioneers reached the Rocky Mountains in 1847 there was no civil or political government. On March 4, 1849, a convention was summoned of "the inhabitants of that portion of upper California lying east of the Sierra-Nevada Mountains." The area covered was an immense tract of country, extending from latitude 33° to the border of Oregon, and from the Sierra-Nevada mountains to the summit of the Rockies. These pioneers sought to include a vast territory, and it is doubtful whether they, themselves, realized its extent. The convention thus called met in Great Salt Lake City to frame a system of government. The outcome was the adoption of a constitution for a state to be called the State of Deseret, and the election of a full set of state officers.

Congress was petitioned for the organization of a territorial government, and, unless granted, the petition said, "we are under the necessity of organizing a local government for the time being." They asked to be created into a state known as the State of Deseret. They proceeded to organize a local government on March 12th of that year, and Brigham Young was elected governor. A similar action was taken in California about the same time, so that the course taken in this state was not altogether unusual.

The general assembly, chosen later, met on July 2nd and adopted a memorial to Congress setting forth the failure of that body to pro-



TEMPLE SQUARE
Aerial view showing the Tabernacle, Temple, and Assembly Hall

vide any form of government for the territory ceded by Mexico. The legislature elected their representative in Congress, sending A. W. Babbitt with their memorial asking for the admission of Deseret, or that they be given "such other form of civil government as your wisdom and magnanimity may award to the people of Deseret." This memorial was presented by Stephen A. Douglas with a statement that it was an application for admission as a state, but with the alternative of admission as a territory if Congress should so direct. The memorial was referred to the Committee on Territories. The memorial was taken up in the House of Representatives on July 18th, after the committee had unanimously reported that "It is inexpedient to admit Almon W. Babbitt, Esq., to a seat in this body from the alleged State of Deseret." On April 4, 1850, the House Committee on Elections reported on these credentials:

Provisional State of Deseret, ss:

I hereby certify that, pursuant to a joint resolution passed by both Houses of the General Assembly of this State, Almon W.

Babbitt, Esq., was on the 5th day of July, 1849, elected by both branches of the general assembly a Delegate to the Congress of the United States, to present the memorial of said general assembly and otherwise represent the interests of the inhabitants of this State in Congress. Given under my hand the great seal of the State of Deseret, at the city of the Great Salt Lake, the twenty-fifth day of July, 1849.

Willard Richards,
Secretary of State.

Mr. Babbitt had not attempted to take a seat on these credentials in the first instance, and after examination the committee found that the memorial presented did not ask the admission of the delegate until "some form of government" had been adopted. Moreover, the so-called State of Deseret had been formed by an irregularly called convention of citizens representing a region not yet organized by law of Congress.

To admit Mr. Babbitt would be for the House to give a quasi recognition of the legal existence of the State of Deseret and an implied ratification of its constitution. Such recognition and ratification were within the power of Congress alone. So the Committee recommended this resolution:

(Continued on page 187)

YOUTHS' PROBLEMS

By JACK SEARS



WE ALL NEED THE RIGHT KIND OF ENCOURAGEMENT IN OUR YOUTH, AND THOSE WHO ARE BIG ENOUGH AND WISE ENOUGH TO GIVE IT, ARE SERVING THE PROGRESS OF THE WORLD.

YOUNG people have their problems as well as grown-ups—problems to them just as menacing and vital to their welfare as those of the older people who think they are the only ones with worries. I heard a father scolding his boy who was deep in depression because things at school were not going grade "A." This boy was as clean and fine a youth of eighteen years as one will ever meet—never a worry to his parents, a splendid student, an Eagle Scout.

"What do you have to worry about? You do not have to do anything but go to school. Just think of the young fellows who have to work early and late to earn money to put themselves through school. All you have to do is to study and make good. You should appreciate the fact that you can go to school when there are boys all around you, yes, boys in your own Scout group, who must stay away from school and cannot get work, try as they will. All your mother and I ask of you is that you make good at school."

This dad did not say, as he should have, "Well, son, I see you are troubled about something. You know your dad and mother love you and are your pals. We realize that

school gets monotonous at times; it has its problems, its sorrows as well as its joys. We have watched with pride how you have faced the music, how you have worked far into the night to master your subjects, and above all, how clean and fine you are. And you cannot ever know how proud we are when we meet our friends and learn the fine things they say about you. I suppose we are too close to you to appreciate you fully. Then, too, son, we of course have been hard hit financially and while we have tried to keep all financial worries away from you, yet you are too wise to think that all is well and, in your own fine way, you have suffered many little inconveniences and have never made a whimper. We know, son, many times you have walked a long distance to school when you were a little rushed and you would have liked to take the car. We have heard you over the phone excuse yourself from dates with your young friends simply because you knew it was far more noble not to embarrass yourself and us financially. Let us share your problems and let us help you, for we know your worries to you are as big as ours."

Have you ever taken time to talk to a young fellow selling magazines

or papers on the street? If one can read the play of emotions, surely worry is often depicted on his face. Simply to stop long enough to buy a paper or ask a boy how sales are going, to give him a word of encouragement, perhaps to suggest some way he may make some sales, does more good than one can imagine. Are we our brothers' keepers or are we so self-centered we never see the storm of trouble on the face of a passerby?

Encouragement means so much to a youngster. I know when I was a young fellow I used to go to art exhibits and would rush home, through the house, down the stairs at the back of the house and into my room—my own room, if you please, in the basement, with its fine big window with a north light. As I paused in the house a moment I would stop to talk to my greatest chum, my mother, so sweet and noble. And as I would enthusiastically tell her about the art I had seen at the exhibit, and how I believed I could do something just as good some day, she would draw me close to her, put her arms around me and say, "Of course you will make some good drawings—and some day you may even exceed those you have seen today." (Concluded on page 188)



JACK SEARS



*Recent research brings
out the facts on . . .*

LIVER DISEASE IN CHRONIC ALCOHOLISM

By ERNEST M. HALL, M.S., M.D.

A CONTROVERSY has developed during the past half century over the question, "Does over-indulgence in alcoholic beverages produce cirrhosis of the liver?" Cirrhosis may be defined as that condition in which the liver substance has been replaced to a greater or lesser degree by scar tissue, thus producing a small, shrunken liver covered with hobnail-like projections. Laennec, the great French clinician, first used the term cirrhosis in the year 1826. The word is derived from the Greek word "kirkos" meaning yellow or tawny. In Laennec's patient the liver was yellowish-grey because of the presence, no doubt, of a considerable quantity of fat. Today cirrhosis has come to mean *fibrous* or *scarred*, because scarring is the essential and most evident change in the liver in this direction.

Although Laennec gave us one of the earliest accurate descriptions of the liver in cirrhosis, the condition was commented on much earlier even in the time of Galen who lived during the second century, A. D. Mr. John Brown, surgeon of St. Thomas' Hospital in Southwark, London, reported a case of a "liver of an hydrocephalic person" in a soldier twenty-five years of age belonging to His Majesty's regiments. It is interesting to note that Surgeon Brown attributed the condition of the patient to the "drinking of much Water when he could not stir from his Duty, and catching Cold at Nights in being upon the Guard." The patient was emaciated and had a greatly distended abdomen due to accumulation of fluid—a condition which almost invariably results when the liver becomes scarred and sufficiently shrunken. After the man died, about twenty-four quarts of fluid were removed from the abdomen. A drawing of the nodular, hobnail-

DR. ERNEST M. HALL, a member of the Pasadena Ward, Pasadena Stake, and Professor of Pathology at the University of Southern California, has here contributed out of his research new light on a pressing and controversial subject of vital importance.

liver appears in the Philosophical Transactions of the Royal Society, London, 1685. It requires no great stretch of the imagination to see this soldier imbibing freely from the "brown jug" to warm his "innards" after cold nights spent on guard. His great thirst was, no doubt, the result of his alcoholic excesses.

Studies of clinical and post-mortem statistics show that only twenty-five to fifty per cent of the patients who die of cirrhosis of the liver are chronic alcoholics. A recent report of 217 cases by Evans and Gray from the Los Angeles County Hospital revealed a history of alcoholism in only twenty-five per cent. Mallory, who is one of the foremost students of this country in the study of liver pathology, found fifty per cent alcoholics among the patients who died of cirrhosis at the Boston City Hospital.

The clinical and autopsy studies are therefore not conclusive in the indictment of alcohol as a causative agent in cirrhosis. The experimental evidence is even less so. Almost since the time of Laennec, clinicians and medical scientists have attempted from time to time to produce cirrhosis in animals by the administration of alcohol. These attempts have almost universally failed. Mallory states that after thirty-six years of experimentation, he has proved to his own satisfaction that ethyl alcohol is not the cause of liver cirrhosis. Since the development of cirrhosis has not followed the use of grain or ethyl alcohol, other substances have been tried. Substances which may occur in alcoholic liquors, beer, wine, etc., in small quantities such as copper,

phosphorus, and arsenic, have been subjected to scientific inquiry. These substances are all liver poisons and when administered in amounts far in excess of the minute quantities found in alcoholic beverages, will produce severe liver changes which often terminate in cirrhosis. Mallory and others have produced a pigment type of cirrhosis with copper similar to that seen in the disease in man known as hemochromatosis. Von Glahn and his associates have lately produced cirrhosis in rabbits by the administration of copper, lead, and sodium arsenates.

SUBSTANCES related to alcohol, such as chloroform and carbon tetrachloride, have been employed successfully by a number of authors in producing cirrhosis in animals, especially in rats, rabbits, and dogs. Dr. Cameron, of the University of London, has demonstrated that frequent doses of the drug (carbon tetrachloride) must be given in quantities large enough to damage the liver. When given twice a week to rats, the liver does not completely heal between doses. If this treatment is continued long enough cirrhosis develops.

All of this sounds very confusing. Although physicians know that alcoholism is frequently present in the patient suffering with cirrhosis, they know also that cirrhosis occurs in patients not addicted to drink. Hence the controversy which has waged so warmly has caused physicians to align themselves on the two sides of the question: (1) those who believe alcohol is the most important factor in the production of human cirrhosis, and (2) those who believe that alcoholic addiction is only a minor factor.

The author believes with Moon, Connor, and others, that chronic cirrhosis (Laennec's hobnail liver) may result from a considerable number of different causes, but that in the United States, at least, alcohol is the most important one. Considerable cirrhosis is encountered in

the Dutch East Indies among Mohammedans who, for religious reasons, abstain from alcoholic beverages. Many cases of cirrhosis occur among the Chinese, caused by an animal parasite, the liver fluke.

Physicians have considered in most of their studies only the end stages of the disease—i. e., the hob-nail liver. This stage is the common end result of injury due to a considerable number of liver poisons. In order to separate that group of cases for which alcohol is responsible from the group due to other causes, it is necessary to study earlier phases of the disease than has usually been undertaken.

Hall and Morgan (*Arch. Path.* 27:672, 1939) have recently published a study of sixty-eight cases of early alcoholic cirrhosis. Following criteria proposed by Hall and Ophuls in 1925, the authors selected their cases from among some 13,000 autopsies performed at the Los Angeles County Hospital. In the sixty-eight cases selected, the livers were large and pale, averaging about twice the normal size. The surface was usually smooth or only finely granular, quite a contrast from the shrunken hobnail liver. About fifty per cent contained considerable fat and the larger ones were invariably fatty. Increase in size of the liver with marked increase in fat content is a well-known occurrence in chronic alcoholism. Furthermore, the new connective tissue was actively growing, and not yet shrunken into scar tissue.

The clinical or bedside findings were interesting in patients who showed the above anatomic changes in their livers. In the first place, males outnumbered females by two to one. Between eighty and ninety per cent of such patients were chronic alcoholics. This figure is very high when contrasted with the figures (twenty-five to fifty per cent) obtained in the chronic cases. The exact percentage was difficult to obtain because ten of the patients died of acute infections soon after entering the hospital and adequate histories were not obtained. Others said they drank only moderately, when they were, in reality, heavy drinkers.

Half of the patients had jaundice; thirty per cent had excessive amounts of fluid present in their abdominal cavities, similar to the soldier whom Surgeon Brown described. Twenty per cent died of hemorrhage into the stomach from

dilated and ruptured veins in the lower end of the esophagus. This condition results from interference with the circulation within the liver, brought about by the gradual scarring, thus producing increased pressure in the portal vein and its tributaries which drain the abdominal viscera. Fatal gastric hemorrhage of this type is a common cause of death in chronic cirrhosis.

Granting that alcohol is responsible for the changes produced in the above group of cases, what is the mechanism by which this is brought



about? First we must ask—what conditions are known to be necessary or important in rendering the liver vulnerable or sensitive to the action of toxins? Many poisons such as arsenic, phosphorus, mushroom toxin, trinitrotoluene, etc., are capable of seriously damaging the liver at any time, if sufficient amounts of the particular substance come into contact with the liver cells. Other poisons, like chloroform, used as an anesthetic, and carbon tetrachloride, used as a vermifuge, which ordinarily reach the liver in dilute concentrations, damage the liver only if the latter is diseased or in a state of lowered resistance. By this, we mean chiefly a decrease in its glycogen (storage

form of sugar) content. When fat increases in the liver, glycogen usually decreases. When the liver becomes excessively fatty, its respiratory activity is depressed, that is, the rate of oxygen-carbon dioxide exchange within the liver cells is decreased. These conditions render the liver vulnerable to low concentrations of toxins which would ordinarily not cause damage. Starvation brings about very similar conditions. It does this directly by reducing glycogen content due to lack of food, and thus causing fat to accumulate in the liver. Lack of sufficient carbohydrate is important, since this energy-producing food is necessary for proper utilization of fats.

HEAVY drinkers are notoriously poor eaters—many of them are in a state of partial starvation. They burn a sufficient number of calories, but these are supplied largely by alcohol. One pint of whisky (fifty per cent alcohol) equals 2000 calories (Sollmann). These calories do not build tissue. An alcoholic may consume one to two pints of whisky in a day. An average man requires about 3000 calories of food energy daily. If he consumes 2000 to 4000 calories in the form of alcohol it is easy to see that his consumption of food will fall far short of the actual requirements. Such is usually the case—these individuals eat insufficient amounts of food. Furthermore, they spend their money for whisky, and what food they eat is cheap, poorly cooked, and not properly balanced as to necessary constituents. Following is a brief history illustrative of the findings in an extreme case of chronic alcoholism.

The patient was a single, white woman of thirty years. She was brought to the hospital in a state of coma, with intermittent convulsive attacks (delirium tremens). Her skin soon became yellowish, due to rapidly developing jaundice.

Her past history revealed a previous stay in one of the state mental hospitals because of alcoholism. She was released from there about six months before the present hospital entry. She began drinking again almost on the day of her release. She would drink as much as a quart of liquor a day and was not particular as to the kind. Beer, wine, gin, or whisky seemed to satisfy her. During the six months after her re-

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PINCH HITTER

By CLARA PERMAN

HER SMALL MOUTH TURNED UP EVER SO LITTLE AT THE CORNERS; UNCONSCIOUSLY, A HAND WENT UP TO THE BROWN HAIR WHICH AT NO TIME WAS EVER OUT OF PLACE.

eyes became a trifle more beseeching as she waited for her customer's reluctant decision. That young lady, however, had seen the box of new spring neck wear which at once prompted fresh interests. A pawing through the lacy collars and frills began.

Nan let her eyes sneak slyly through the counters to the men's side. A pair of broad shoulders showed that considerable space was being taken up—the shoulders of Bob Ramsay, whom Nan had long known at a distance, but whose recent return to town had caused a pleasant stir. Those shoulders had been there every Saturday night for the last six weeks and the owner of them had purchased a pair of canvas gloves from her on each of these nights.

It was not a light matter, Nan was inclined to think, that he had left the last pair on the counter. It might indicate that his supply was slightly overstocked.

"How much is this one?" came an abrupt interruption.

"That is one of the more expensive ones. A dollar and a half." It was immediately dropped. Evidently the pile was to have another top-to-bottom inspection.

A second sly glimpse through the counters and Nan's thoughts went back to the first night he had come. They were short of help on the men's side and he had waited an eternity. In some miraculous way Nan had managed a flying trip from her own department and said, "I guess I can pinch hit here a minute. What will you have?"

There had been no thought of attempting to be clever; it was a foregone conclusion that Eugenia, a younger sister by two years, represented the brains of the family; but she had looked into a smile that

centered in blue eyes and spread in circles all over a broad face. It was a smile that made Nan think she might be a wee bit clever after all.

THE next Saturday night Nan had made a point of pinch hitting on the men's side when the betraying shoulders had appeared—and from then on, not another clerk could see that stalwart frame. It was just their little way of paying Nan for her ever readiness to help in an emergency. But tonight—he had waited longer than ever before—he might get tired—might think—

"Let me finish here, Nan, possibly I can find something that she would like." Good old Mrs. Bare! Nan managed a surreptitious pat of thanks.

"Have an extra pair of gloves around here?" he greeted her. The circles were wider than ever before. His eyes looked bluer; perhaps it was the dark blue suit that he was wearing—nothing elaborate, but neat. There was something about him that made him different—a sort of positiveness, solidity.

"Yes, I saved them for you." Nan's smile was always a little demure. It never quite told the degree of happiness within.

"Would you like to know why I didn't take them?" He was leaning over the counter just a little.

"Yes, I feel I owe it to the store to find out if there was any dissatisfaction with the purchase."

"Well, it's a long story—but if you don't mind riding in a slightly used car, I might make the explanation tomorrow afternoon."

Nan handed his package to him, "We aim to please."

He gave her a last circling beam as she hurried back to her work. It seemed to have taken up lodgings inside of her. It was still there when at six o'clock the last customer had been herded out and the door decisively locked. It showed in her face as she folded the neck wear to put it away. Marguerite dashed over to help.

ROSS BROWNE

NAN'S face wore its usual serene look although it was the close of the Saturday-before-Easter rush and her customer, a university girl, was obviously trying her best to be annoying. The University brought trade to this small western town; it was good business to keep a calm exterior. Nan's placidity was not a matter of good business; she came by it naturally.

"Nan," whispered Marguerite as she dived under the counter for a box of new spring neck wear, "your canvas-glove man, Bob Ramsay, is over there; and is he dressed up! Better be on your mark—he means business tonight, I'll bet."

The attention of men had heretofore played no important part in Nan's life. She was not averse to the idea that there was the possibility of a change. Her small mouth turned up ever so little at the corners; unconsciously a hand went up to the brown hair which at no time was ever out of place; the hazel in her

NAN GAVE BOB A DESPERATE LOOK. "GO AHEAD WITH THE OTHERS. IT'S UP TO ME TO PLAY NURSEMAID I GUESS."



THE IMPROVEMENT ERA, MARCH, 1940

chair. My, Nan, you don't act very tired for Saturday night!"

"No?" Nan gave a happy little shrug of her shoulders, greeted her father by running her fingers through his hair to show him that she didn't mind getting tired as long as she was helping out, then passed on into the living room.

Eugenia was sitting at the piano. The last long rays of the sun made a halo of her blond curls; intensified the transparency of her skin. "Hi, Nan," came the nonchalant greeting. Soft brown eyes rested on Nan's package for one brief second, then fell, and a knowing little smile played upon her lips. Nan understood that smile. Eugenia thought the package was her present. How could she give her a handkerchief now!

In the bedroom Nan debated it. Eugenia was prettier, could play and sing, was snappy enough. Nan needed a frill to make her snappy. She took out the handkerchief—a pretty one, hand embroidered! She wrapped it—the package looked so small, so uninteresting—a vision of disappointed eyes—Nan put the handkerchief back into the drawer. Selfish thing! Eugenia's dress was a little later than hers, but it wasn't a new Easter one and she was going to sing a solo at the evening Easter service! The frill would be the most appropriate gift she could have bought. Nan felt all bubbly as she put the package by Eugenia's plate.

During the long almost sleepless night the secret remained in Nan's heart; but the next day she found too many things about the living room that needed attention—and the cat came out of the bag. The entire family joined in preparing for this eventful occasion.

By two o'clock everything was in readiness, including Nan. Eugenia, as well, had not neglected her own *toilette en grande*. Fortunately, according to Nan's secret deductions, the frill was in reserve for the evening's performance.

The doorbell rang. Nan jumped. It was Mrs. Freeman from next door. "Say, Nan, Mabel wants you to put the irons on her hair for her, will you?"

"I'm expecting company in a few minutes, Mrs. Freeman. Can't Eugenia do it?"

Mrs. Freeman looked a little dubious. "Well—Mabel says you're so careful."

"Oh go on, Nan," said her moth-

(Continued on page 180)

"Well, has it happened? Come on, fess up."

"Tomorrow afternoon—surely wish I could get one of these frills for my green dress; but today's Eugenia's eighteenth birthday—and seventy-five cents is my cash total."

"Here's just the one you want for seventy-five cents. Now you get something for yourself for once. You'd give your head to that sister of yours if she asked for it."

"She wouldn't want it; she has a much better one."

"Anyway she knows how to use it to her own advantage. Haven't you something else you could give her?"

"I have a nice handkerchief left over from Christmas."

"Okeh! This frill is sold to Miss Nan Smith for seventy-five cents. It'll make you look so snappy you'll act up to it—men like 'em a little snappy, you know." Marguerite wrapped the package and pushed Nan out of the door with, "Now Monday morning, you come in here with fresh topics."

Yes—it would be a fresh topic, Nan thought, as she skimmed homeward. A few boys had called at the house to see her; but Eugenia had

promptly carried them off—to discard in a week or two for some more likely candidate. Of course, they couldn't come back to Nan.

It had never created the least sign of a furrow in Nan's brow on those previous occasions; but—now—a slight wrinkle was already on the verge of making its appearance. The other callers had just been play boys—Bob was not a play boy; if he had been, one pair of gloves would have been a sufficient purchase. His reluctance had not been caused by bashfulness either—he wanted to know that he was safe in asking. He was the kind that would be hurt. Nan didn't want Bob to be hurt. Incidentally, she didn't care to think of him as transferable property.

AS NAN passed through the back gate of her home she was accosted by Jimmie, her young brother. "Oh, Nanny, hurry; it's a birthday cake!"

Nan picked him up under one arm and carried him into the kitchen where her mother was putting the last candles on the cake. "Want a sack of sugar?" she demanded.

"Yes, right there in that high



BRIGHAM YOUNG

MANY KINDS OF GOODS HAD BEEN SOLD UNDER ONE ROOF BEFORE
—BUT HERE, OUT OF PIONEER COOPERATION AND LEADERSHIP,
CAME A NEW KIND OF INSTITUTION, WHICH SOME SAY WAS—

AMERICA'S FIRST DEPARTMENT STORE

By HARRY J. HALTON

To travel some two thousand miles from some far-distant metropolis to Salt Lake City to be informed that Zion's Cooperative Mercantile Institution is America's oldest department store comes as a great surprise to the stranger within our gates. In fact, those who are at all familiar with the large department stores of the east are likely to ejaculate, "Shades of Marshall Field, John Wanamaker, Lord & Taylor, Macy's," and so on.

Let us, therefore, glance down the pages of history and investigate early department store history in the United States.

Zion's Cooperative Mercantile Institution, or Z. C. M. I., as it is more familiarly called, was organized in October, 1868, by Brigham Young, and if evidence can be produced showing it to be the oldest department store in America, then we would be justified in claiming for it world precedence—taking for granted, of course, that the present department store method of doing business originated in the United States.

"But," comes the question from an aged visitor, "wasn't John Wanamaker in business long before 1868? In fact, if memory serves me correctly, I attended the one hundredth anniversary of Lord & Taylor of New York, just a few years ago."

All of which is no doubt correct, but please remember the claim is "Oldest Department Store," not "Oldest Store." At the time Zion's Cooperative Mercantile Institution was organized there were many general stores selling virtually the same kinds of merchandise it did, but the fundamental difference was that, from the first, the merchandise at Zion's Cooperative Mercantile Institution was segregated into related groups called departments, and over each of these departments was a manager who in turn was responsible to a general superintendent. Fur-

thermore, the bookkeeping for the entire organization was handled in the office of the secretary of the company under whose direction was functioning a general credit manager. It is this distinctive type of organization which justifies the designation "America's First Department Store."

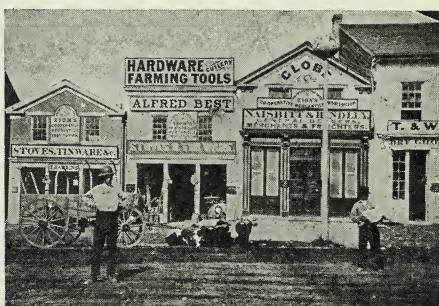
Of course, there were more pretentious and larger stores in New York, Chicago, Boston, and Philadelphia, but their organization precludes the appellation department store. At Philadelphia was located the first John Wanamaker store. Mr. Joseph Appell, the general manager of John Wanamaker's, New York, who is also the author of the book *Biography of America's Merchant Prince—John Wanamaker*, said to the author of this article, "Mr. Wanamaker would have been insulted had you called his business a department store. He referred to it as a number of specialty shops under one roof."

In the latter part of the eighteenth century and the early part of the nineteenth century numerous great merchantmen began to make their

impress upon the business world. Among them were Stephen Girard, Philadelphia's early grocer and wine bottler; John Jacob Astor of New York, who dealt in furs; Amos Lawrence, the early Boston merchant, who, we read, in 1799 was employed by a Mr. Brazer, who sold "puncheons of rum and brandy, bales of cloth, kegs of tobacco, with hardware and hosiery sharing attention in common with silks and threads and all other articles for female use." Liquor and tobacco were in common use, but Amos Lawrence, seeing the handicap those using them were under, decided to be a total abstainer. In 1807, he went to Boston with twenty dollars in his pocket to "go into business." At that time, Boston had a population of thirty thousand people.

Then there were A. T. Stewart, the store-keeper, of New York; Andrew V. Stout, the boot and shoe merchant, of New York; Jonas Pickering, the piano maker, of Boston; George Peabody, the dry goods merchant, of Baltimore; Philip D. Armour, the packer; Marshall Field, (Continued on page 179)

PRIOR TO THE ERECTION OF THE PRESENT UNIT OF THE PRESENT STORE BUILDING, THE BUSINESS OF Z. C. M. I. WAS CONDUCTED IN SEVERAL SEPARATE LOCATIONS. THESE DOORS INDICATE THAT THESE THREE STORES WERE PARTS OF THE COOPERATIVE ENTERPRISE.





PALO ALTO WARD CHAPEL AND AUDITORIUM, PALO ALTO, CALIFORNIA, ERECTED IN JANUARY, 1914, UNDER THE SUPERINTENDENCE OF JOHN H. RACKSTRAW, WHO WAS THEN BRANCH PRESIDENT. IT IS CONSIDERED TO BE THE BEST KEPT AND MOST ATTRACTIVE CHURCH BUILDING IN THE CITY OF PALO ALTO. THE GROUNDS ARE BEAUTIFUL, LANDSCAPED WITH A STONE BUILDING, REAL ESTATE AND FURNISHINGS, APPROXIMATELY \$24,000.00. PHOTO AND FACTS SUBMITTED BY BISHOP ALBERT HANSEN.

HOW SHALL I PLAN MY GARDEN

IN THE past few years, many new homes and chapels have been erected. Every home-owner asks himself, "How shall I plan my garden? Where shall I find a good and trustworthy gardener?" There are many self-styled gardeners in the world, but many of them have learned only from books, and the best way to learn gardening is to do the actual work, watching the progress with eyes and minds open.

Much gardening around new structures is done to secure an immediate effect, which is not good. The large and beautiful estates we all admire have been planned over a number of years. Planting for immediate effect will mean planting too close. The plan should provide for future development. Of course, if you seek plans from ten different gardeners, you will likely get ten different plans. They all will have the same object, however, to create a harmonious setting and lend character to the grounds. All will use trees, shrubs, hardy stock, and various plants. If the planning and planting are to be done by yourself, you will need all the available literature on the subject.

On a new home or new work it is well to begin landscaping as the edifice nears completion. The grading and drainage come first. Usually the excavated soil from the basement is needed to fill in and make gentle and pleasing slopes to the lot lines. This will ordinarily take care of the drainage, avoiding the use of a tile drain, which is ex-

FOR IMMEDIATE EFFECT
OR ENDURING BEAUTY?

BY

ROBERT F. WOLLER

*Sunday School Superintendent,
Rochester Branch, Cumorah Dis-
trict, Eastern States Mission.*

pensive. The next problem is the drive and walks. Two things enter into the question of the driveway: Make it as practical as possible and avoid cutting up the grounds. As to the actual construction, concrete, or the less expensive crushed stone and screenings over cinder base, may be used.

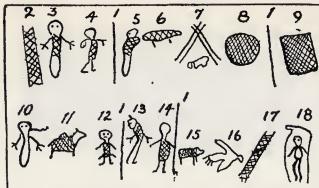
While the trees and shrubs are actually next in order of planting, it is well at this point to consider the lawn, as this provides the important setting for the other plants. Always provide for an open stretch of lawn even if you have to plant shrubs rather thickly along the edges. An open stretch of lawn, not necessarily too large, is always pleasing, and to accomplish this get away from the big center bed of geraniums or canna seen so often. You can find other places where they will fit in well if you look around, but do have one space of open lawn undotted with trees and shrubs. Lawn has other scenic values also. A shrubbery border or a flower bed is enhanced by a lawn leading up to it.

Now for the trees and shrubs: In making your plan, bear in mind that the adjacent lot may not have the requirements of a good plan. It may even be vacant, in which case you will want to provide screening by dense planting. Tall conifers, hard-wood, or tall-growing shrubs are good for this purpose. Border plantings must always consider the lot lines. Plant to form graceful lines, keeping in mind how it will look in years to come. Never plant in straight rows, and never mix things too much. Consider the height and habit of the plant—and color, too, is important!

Contrasts in foliage and berries are interesting. This will help to obtain good winter effects. The gray bark of the Loniceras, the brown of the Philadelphus, the red of the Salix or Cornus, and the yellow of the golden-barked Cornus should be kept in mind for color contrasts. In winter, when everything is dormant, the conifers come into their own. All evergreens in their natural state are surrounded with other trees, and they always look well with other trees.

Finally, in laying out your plan, make your garden a little different. Avoid having an effect exactly like your neighbor's. Perennial and so-called hardy flowers add much and there will be a place for a rose garden or even a pool, which may be made quite a feature. Specimen conifers may be used here and there, and such things as gazing globes, bird baths, sun dials. A rockery is excellent to harmonize with the surroundings.

The suggestions are endless. But these are a few which might be offered to assist in making the home or chapel grounds attractive and the layout different. If we plan our own gardens well, it is merely a step to help our neighbor plan his well, and we shall grow with the work until beauty in our gardens will be the pride of each, and we shall find much more enjoyment in the larger gardens and public grounds that are planned for our recreation and pleasure.



PETE MARTIN'S PARCHMENT

PETE MARTIN'S PARCHMENT

THE LONG lines indicate a pause in the song, while the Indian equivalent follows the English translation, in parenthesis.

1. Is the division line between stanzas.

THE SONG

2. I am the daylight road.

3. I come out on the ground to dance. (Aun-tshnabe che-no-keah-king.)

4. I sing to your gods; I sing to God. (To-bish-ko-ai-yah-wit aun-ge-man-ne-wy-ah.)

The meaning of the whole stanza seems to be: I come out to sing and dance to my god in the early morning.

5. I stand up on the ground. (Nan-nebo-yan-ah-king.)

6. I can "scale" on the water (not swim). (This is the otter verse.) (Bay-ban-mah-ay-aun-mah-ne-bing.)

7. I can go in all wigwams. I am the god that is everywhere. (Kay-bay-bin-de gay-aun-wigge-wam.)

8. When I come out I hang (myself) up in the sky. (Reverting back, no doubt, to the sun's being considered as the chief deity and his daily crossing the sky.) (Nah-goh-deg-geshick mam-mo-ke-yan.)

The meaning of this stanza appears to be: I am God. I am everywhere. I go into all wigwams. I can float on the surface of the water. I also live in the sky above.

9. In the center of the earth is the home of our gods. (Nah-nah-we-cumic man-ne-do we-yah.)

10-11. We walk around (repeated). (10. Aun-no-say yah-nah-ah-king. 11. Wy-no-say yah-nah-ah-king.)

12. I walk. (Pon-dos-say yah-ne.)

The meaning of this stanza is: I walk, we all walk on the ground,

PETE MARTIN'S PARCHMENT

A SONG

By ALBERT B. REAGAN, Ph. D.

17. (No equivalent.)

18. I am walking around. (Neh-nah-ah-king pay-mo-tasy-yan.)

The meaning of this stanza is: I am God (the Great Spirit). I walk where I please. I walk around everywhere. I fly everywhere. I am God.

FARMER JOHN'S MEDICINAL BARK PARCHMENT

DR. ALBERT B. REAGAN spent thirty-five years among the Indians with various tribes and nations, and knew their customs as well as their lore and, in many cases, their language. Prior to his death, he was pursuing his work at Brigham Young University. He declared that some of the Indian nations were developing a written language very rapidly when America was discovered.

This song, as well as much more material, was inscribed on birch bark and was used by the Indians as we use a song book or a history book. Dr. Reagan gained the confidence of the Indians and heard this, as well as many other such songs, sung. He had in his possession a number of manuscripts inscribed by the Indians upon birch bark which they used as parchment.

Our readers, we feel certain, will enjoy going over this manuscript. Merely as a matter of conserving space, we have had the reproductions of the Indian writings made small, but we believe they are entirely legible.

Even though the writings on the bark are decipherable, those on the rocks, in most cases, remain a puzzle even to the scholar and anthropologist.

but the home of our manidos (gods) is in the center of the earth.

(Reverse side of parchment.)

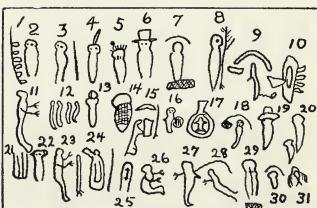
13-14. I walk right on (repeated), meaning, I, the god, am always walking about. (A-no-say-aun, repeated.)

The meaning of this stanza appears to be: (The gods being willing) I will proceed; or, what seems to be more probable, I, the god, am always walking about, as given above.

(Reverse side of parchment.)

15. I walk right on. (A-no-say-aun.)

16. I fly. (Bay-baum,say-aun.)



FARMER JOHN'S PARCHMENT

verse, light, air, water. (Nennan-bay-no-tany-ge-gay-hay.)

8. I am talking about the trees and the land.

9. I am everywhere when I ask for something to eat in the sky.

10. (This figure represents the East or Morning Song and Dance.) We're dancing through the morning dance hall. (Wabeno-no-weit.)

11. I am looking for a camp (wigwam) that is in the East. (End-donay-o-mug (I am looking) wah-bum-no-king wigwemam.)

12. This figure represents the cactus plant, which is considered as "big" medicine among the Chippewas. They assert that the manido planted it as the symbol of life and that it has always kept increasing from that first plant; and life among men increases in the same way. The figure has no English equivalent.

13. The figure says: "I feel happy and laugh that I am called to 'make song' (at the medicine lodge dance); and a spirit came after me who also felt so good when he arrived at the place of meeting that he laughed, too."

14. I want to listen to what the gods say because I know their word is true.

15. They hear me all over the land and even up in the sky. (The Indians do not dance while this verse is being sung.) (Han-wah-wing-a-day-bo-way sho-king - o - day - bo-way.)

16. Do you hear me, my son? Do you hear the surf in the rolling wind?

17. This figure represents the water around the earth. The spirit says: "I rise out of the water."

18. I walk till morning. (Hay-ne-wah-bah no-sa-sa.)

19. I am the "out-talker." (Shah-gah-gah-da-ha oh-he-og-he-oh-ehe.)

20. I am hiring someone who belongs to this lodge. (Han-dah-no-nah oban-no skah-bay.)

21. (Morning song.) I am daylight. (The Chippewas worship Daylight as Wabeno, the Manido of the Morning.) (No-waun-ne-gah-bow.)

22. The gods (manido) are asking me to come. (Non-dah-me-go menido'k wabenoke.)

23. Daylight will take me home.

PEACEFUL BORDERS

ROSA SAT MOST OF THE
AFTERNOON LIKE AN IMAGE
CARVED FROM STONE.



A TRUE
SHORT
STORY
by
FLORELLE
LOVE PALMER

words. "No! no" she said, "I will not go into another country. I am safe here and happy. I will not go!"

I am afraid that I was guilty of laughing a little and said that there was no danger, that the United States was safe like Canada; that they were our cousins, and that their land was called the "Land of the Free." Still she refused to go, and the fear in her eyes aroused my wonder and my deepest sympathy. It was after many promises of safety and much reassuring that she finally consented to go, very fearfully.

We had a jolly crowd in our car and as we neared the international boundary, someone mentioned the fact that we were near the United States, and started singing "The Star-Spangled Banner."

I couldn't help glancing at Rosa. She looked very much as I imagine a prisoner looks when he takes his last long walk to the death chamber. My heart went out to her in a flood of pity. I put my arm around her slim, little waist and held her cold hand. She whispered through tense lips, "Where are the soldiers?" It took me a moment to realize what she meant, and then I answered, "There are none."

"No soldiers? No barricades?"
"None," I replied.

IN a few minutes we had reached the boundary line and in half an hour we had cleared the customs and were merrily on our way. Rosa sat most of the afternoon like an image carved from stone.

When we stopped for the night, she and I shared the same room. I was busy with my own thoughts as I prepared for bed. I became aware of her voice, speaking more to herself or to her Maker than to me. She said something like this:

"No soldiers, no barricades, no distant thunder of cannon to hear at night as we go to sleep—only the harsh music of the friendly frog in a pool, nearby. No whine of falling shells to wake us from our beds—only the song of a robin in a tree near our window. No masks, no air raids, no cannon or soldiers! Thank God for peaceful borders!"

Her tense muscles relaxed, and the old, young eyes softened, and the frightened look gave place to one of hope and peace.

In my heart there stirred an echo to her simple prayer, "Thank God for peaceful borders!"

THE COMMON SOURCE OF

IV. THE SACRAMENT OF THE LORD'S SUPPER

This do in remembrance of me.

—Luke 22:19.

WHENEVER the true Gospel of Jesus Christ has been on the earth—from Adam's time to ours—the worshipers of God have always commemorated the great atoning sacrifice of our Lord and Savior by a holy ordinance. Originally this rite was that of sacrifice, which was practiced down to the advent of the Only Begotten Son of God. At the death of the Master, however, the ancient law was fulfilled in His "infinite and eternal sacrifice." He, therefore, gave to mortals a new ordinance known as the "Sacrament of the Lord's Supper" otherwise termed the "Holy Eucharist."

The institution of the Eucharist was regarded by the early Christians "as the new and true paschal celebration; as St. Paul wrote, 'Christ our Passover has been sacrificed for us; therefore let us keep the feast.'"

The night before the crucifixion of the Man of Galilee,

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins."

It is true that the wording given by Matthew and Mark is rather mystical, suggesting to the practical-minded westerners the presence of flesh and blood of Christ in the Sacrament. But the orientals—the companions of the Nazarene—could be much better trusted than people of the West to grasp clearly the full significance of Christ's figurative language. Peter, James, John, and the other Apostles knew very well when Jesus said, "Take, eat; this is my body," that they were not, nor was it physically possible for them to be eating of the Master's physical body, as He had not as yet been sacrificed. He was a living person who had Himself given them bread and the cup.

Luke threw considerable light on the mystical wording of Matthew and Mark by quoting Jesus as saying:

He took bread, and gave thanks, and brake it, and gave it unto them saying,

¹Charles Gore, *Jesus of Nazareth*, 156.

²Matthew 26:26-28; Mark 14:22-24.

MILTON R. HUNTER, Ph.D.

Assistant, L. D. S. Institute of
Religion, Logan, Utah

This is my body which is given for you:
*This do in remembrance of me.*³

Paul, the Apostle to the Gentiles, also wrote an account of the establishment and significance of the Holy Eucharist. He received his information by special revelation from the resurrected Savior. Students of the scriptures affirm that his account was the first one of those in the New Testament to be recorded; therefore, because of its accurateness and trustworthiness, it is of paramount importance in revealing to us the early Christians' interpretation of the Sacrament of the Lord's Supper.

Paul agrees with Luke in reporting that the bread and wine were to be taken "in remembrance of" Jesus.⁴ He cautioned the Corinthian Christians against partaking of those substances (not flesh and blood) unworthily, stating that if they did so they were eating and drinking damnation unto themselves. He quoted Jesus as saying: "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me."⁵ In other words, Paul taught that Sacrament was an ordinance of the new covenant of atonement, brought about through the death and resurrection of Jesus Christ, in order that we might attain immortality and eternal life.⁶

Paul regarded the Sacrament as a means of communion with the Lord; also as a memorial of the covenant-sacrifice of the "Lamb of God." Being a Hebrew of Hebrews, thoroughly versed in the laws and customs of his people, he conceived of Jesus as the true Paschal Lamb

³Luke 22:19. The italics were supplied by the author.

⁴1 Corinthians 11:17-34.

⁵Ibid., 11:25.

⁶Pearl of Great Price, Moses 1:39.

and the partaking of the Eucharist as the Christian Passover. Just as the eating of the Paschal Lamb commemorated the deliverance of the children of Israel from the Egyptians, so did the Christians' eating of the Lord's Supper commemorate the sacrifice of the "Lamb of God," who died to deliver all mortals from death and the grave. The point of significance in the Sacrament doctrine is not the fact that Christ died—but that He lives, as Paul presented so clearly in his discourse on immortality.⁷

The fact that Paul's and Luke's accounts definitely state that the early Christians partook of the Lord's Supper "in remembrance" of the sacrifice of the Master indicates that the early devotees of Jesus did not believe that they were actually eating the flesh and drinking the blood of their crucified Lord. That concept came into Christianity as a later development. In the words of Dr. Charles Gore:

There is not a word in St. Paul of that eating of "the god . . ." All his teaching grows out of the thoughts of the Passover and the covenant feast of Exodus 24:1-11; immeasurably deepened and spiritualized by the doctrine of the union of Christ with His people which St. Paul had received from Christ Himself.⁸

Jesus the Christ visited the Nephites in America following His resurrection and imparted to them also the same Gospel truths that He had given to the Jews. In order to ascertain the true meaning of Sacrament, a comparison of the Book of Mormon and New Testament accounts should be made. In the words of the Nephite record:

When the disciples had come with bread and wine, he [Jesus] took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat . . . And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always

⁷1 Corinthians 15:1-40.

⁸Charles Gore, *A New Commentary on Holy Scripture*, 423.

RELIGIOUS TRUTH



THE LAST SUPPER, BY LEONARDO DA VINCI

remember me. And if ye do always remember me ye shall have my Spirit to be with you.⁹

An analysis of the doctrine of the Holy Eucharist as given in the Nephite record reveals definitely several facts. In the first place, it is clear that the sacramental substances were bread and wine—not flesh and blood. Also, the emblems were partaken "in remembrance of" the body and blood of Jesus which was sacrificed for the redemption of mankind. All who partook of these holy emblems entered into a covenant with their Eternal Father that they would keep His commandments. He in turn promised His Spirit to be with them and to guide them. Therefore, the partaking of the Lord's Supper officially sanctioned a covenant entered into by the worshipers of Jesus and their Maker to the effect that each party concerned has done, and will continue to do, his share in bringing about the atonement of mankind. In other words, Sacrament is a symbolic representation of the great covenant-sacrifice of Jesus the Christ, who died that we might live. It is also a meal of Christian fellowship and of spiritual communion with our Creator.

History testifies that, from its institution to the time of the Reformation, several pronounced alterations took place in the Christians' Eucharistic concept. The first evidence of drastic change appears in the

writings of Justin Martyr and Irenaeus—two Christian apologists of the second century A. D. They both accepted as literal the mystical wording of the Gospels, especially John's.¹⁰ Their teachings mark a definite stage in the Christian interpretation of Sacrament from which later Catholic writings differ fundamentally very little, the main difference being the later endeavors to explain how the great mystery of conversion takes place.

Irenaeus (c. 185 A. D.) maintained that the Eucharist became endowed with spiritual qualities through the "invocation of God"; thereby, in a realistic way, it engendered portions of immortal life into those who partook of it. Quoting Irenaeus:

For as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of resurrection to eternity.¹¹

John of Damascus (c. 759 A. D.) maintained that the Eucharistic objects were identical with Christ's body and blood—that same body that was born of Mary.¹² Cyril, Bishop of Jerusalem (350 A. D.), attempted an explanation as to how the conversion occurred. He said:

⁹Williston Walker, *A History of the Christian Church*, 40.

¹⁰Cited in *Ibid.*, 138-139.

¹¹*Ibid.*, 99.

The Holy Spirit, who is a living person within the Godhead, descends upon the bread and wine at the prayer of the celebrant, and changes them into the body and blood.¹³

Gregory maintained that the Lord's Supper was the greatest of the sacraments, and that it was a repetition of the sacrifice of Christ offered to God by the priest for both the living and the dead. As early as Cyprian's time (200-285 A. D.), a rather mature doctrine of the Eucharist as a sacrifice had developed. In his own words:

For if Jesus Christ, our Lord and God, is Himself the chief priest of God the Father, and has first offered Himself a sacrifice to the Father, and has commanded this to be done in commemoration of Himself, certainly that priest truly discharges the office of Christ, who imitates that which Christ did; and he then offers it according to what he sees Christ Himself to have offered.¹⁴

The Christian writers of the fourth and fifth centuries taught that partaking of the Eucharist was absolutely essential to salvation, a teaching not found in the scriptures. Quoting St. Augustine (354-430 A. D.):

The churches of Christ maintain it to be an inherent principle that without baptism and partaking of the Supper of the Lord it is impossible for any man to attain either to the kingdom of God or to salvation and everlasting life.¹⁵

During the Middle Ages two Eucharistic theories, conversion and symbolic, were vigorously discussed, each having its advocates. Paschasius Radbertus, a monk of the monastery of Corbie (c. 831 A. D.) published a thoroughgoing treatise on the Lord's Supper in which he strongly advocated the conversion theory. Eleven years later Ratramnus, also of Corbie, answered Radbertus' arguments and supported the symbolic theory. He maintained:

In the Eucharist bread and wine are received, but Christ's body and blood are understood. The latter, therefore, are received in mystery and figure, not in sensible reality.¹⁶

Two hundred years passed before another open attack was made on the conversion theory. In 1050, Berengar, head of the cathedral school of Tours, condemned the doctrine of Radbertus and defended Ratramnus' symbolic theory. Two church councils condemned him and re-

(Continued on page 176)

¹²*Ibid.*

¹³Cyprian, *Letters*, cited in *Ibid.*, 62-63.

¹⁴Williston Walker, *A History of the Christian Church*, 40.

¹⁵Walker, *Ibid.*, 262-265.

WILL ALL GOOD DANES COME TO THE AID OF THEIR COUNTRYMEN?

By BEATRICE CANNON EVANS

"Ha, ha, ha, happy are we,
Andersen and Petersen and Hendersen and
me!"

So goes the old Scandinavian dancing song, and so should all good men, with "sen" attached to their names or their pedigree, be at the prospect before them. How many of you know that the door is open for you today to get your invaluable ancestral records from Copenhagen? What will be the case tomorrow is as unpredictable as the war itself. Officials in charge of the records have given their consent for copies to be made, and the newly perfected microfilm, magic transformer of genealogical research methods, is at your service.

Formerly more time and money have frequently been spent in procuring a comparatively few names for a single family than would now be required to microfilm an entire parish register and bring it here for the use of all the many families concerned. Thus duplications of work and multiplication of effort can more readily be prevented, and our own people can do the research instead of hiring people in foreign lands or paying almost prohibitive traveling expenses.

What else does this efficient and economical method signify? That we must maintain the sense of *personal responsibility* with which we have been so specifically charged and add thereto the *spirit of cooperation*—essential to success. And is not cooperation the logical procedure in any case? It is a simple mathematical problem to demonstrate that in any community where people have lived for many generations, as has been the case in Europe, one's ancestry soon becomes largely the common ancestry of all.

How did our pioneer ancestors whom we acclaim so proudly achieve their success in one of the most difficult and epoch-making migrations of all time? Through cooperation. My great-grandfather, William Turpin, who was a wheelwright and wagon-maker, delayed his journey to the promised land until 1852 because he was needed to make vehicles for other immigrants less well-equipped than he.

My grandfather, John Bennion, and his brother, Samuel, laid out suburban farms south of Salt Lake City and built log houses on them. Brigham Young decided that it was desirable to use these farms as part of a larger project and asked them to move elsewhere. Promptly and without malice he picked up their logs, hauled them "over

Jordan," and rebuilt their houses with the industry of a hill of ants whose abode has been upturned.

Examples could be multiplied. Your fathers did likewise.

This spirit of industry and cooperation not only wrought the miracle of making the "desert blossom as the rose," but gave them an invaluable consciousness of personal responsibility in community welfare, and, most priceless of all, of it was born the *spirit of faith* upon which their eternal salvation was indestructibly laid. They knew the joy and personal development of the builders of an empire.

Do you know the joy of this other great work? Try it!

Most of Europe (the great treasure house of most of our genealogical records) is inaccessible to us now because of war. Some places where we still have microfilm experts available, as in parts of Great Britain, we are not always granted access to the records.

So little money has been gathered for procuring the already available material in Copenhagen, that permission for access to records in the rest of Denmark has not yet been asked, but it is believed that it can readily be obtained there, as well as throughout Norway and Sweden, and this will be sought if sufficient practical interest is evidenced by Church members who have responsibility for their progenitors in these countries.

The spirit of cooperation in this work is growing. Dr. John A. Widtsoe has made a substantial offer to start the work in the archive at Trondhjem, Norway, where his ancestors resided. Col. Howard S. Bennion of New York has made a very generous offer to start the work in Wales. The Cannon Family Association has pledged itself to back financially the procuring of the parish records from the Isle of Man, and has received a number of unsolicited offers of assistance from others of Manx descent.

The Savior has declared that this is a day of sacrifice, and added, "Wherefore, if ye believe me ye will labor while it is called today, for the night cometh wherein no man can work."

Are the war clouds, darkening most of Europe, the shadows of the oncoming night, foretold in prophecy, "when no man can work"? Let us hope and pray that it be not yet so, when we, who have been given so much, have given so little. Reason, as well as prophecy, tells us that this work is only begun. The Prophet Joseph tells us also that it is the great purpose of the gathering of Israel. Shall the fulfillment of this great work be less heroic in its achievement than in its beginnings?

Not One, but— TEN OF A FAMILY

A WIDOW'S MITE ASSUMES LARGE PROPORTIONS IN THE MISSIONARY SERVICE OF THE CHURCH



NANCY A. WILLIAMS

A RECORD unusual even in the annals of a missionary Church accustomed to outstanding instances of service is that of Sister Nancy A. Williams, widow of Frederick G. Williams, who has ten members of her family engaged in active missionary work at the present time: five of her own children, three daughters-in-law, and two grandsons. Two sons and their wives are presiding over missions; another son and his wife are serving as stake missionaries; a daughter has been called to a mission in the States; another daughter is a regularly called and set apart stake missionary; and two grandsons are filling missions outside the United States.

In order of their call to service, the following comprise this unique missionary family:

Orlando C. Williams and wife were called to preside over the Spanish-American Mission in 1936. Their son, Orlando Clement, Jr., was called to Argentina in 1937.

In 1938, Frederick S. Williams and wife were appointed to preside over the Argentine Mission.

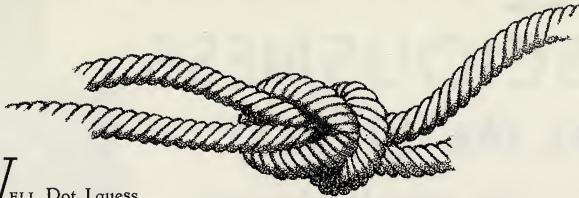
Elizabeth Williams was sent to the California Mission in April, 1939.

Lawrence Janson, grandson, was called on a mission to Argentina in October, 1939.

Naomi Seach, daughter, resident in the Thirtieth Ward, Salt Lake City, is serving in her second year as a stake missionary.

Orin Granger Williams and wife were set apart as stake missionaries in the Mount Graham Stake, El Paso, Texas.

TIGHTENING THE KNOT



WELL, Dot, I guess it's time for us to settle down now and begin tightening the knot. That's just an old saying in this community, but you might find it both amusing and helpful to glean the meaning of it for yourself." It was big Dean Alford speaking with good-natured affection after returning from a joyous honeymoon.

The young wife thought on the matter as she went about setting the cozy house in order, but reaching no sensible conclusion, she finally questioned Mrs. Carter, her next door neighbor, as to just what her husband meant.

"Tightening the knot," laughed Mrs. Carter, "is a familiar saying in this particular locality, one which I believe has been handed down from generation to generation among the families who have grown up here."

"But what does it mean?" Dot asked, with a bit of curiosity.

"It means just this," chuckled the older woman: "Things that men and women do that bind them closer together as their years of married life increase."

"Oh!" exclaimed Dot, in a tone that clearly revealed she knew very little more than she had a moment before.

"It's like this," Mrs. Carter went on: "We pride ourselves on the congeniality of our homes and the infrequency of divorces in our community, and one and all agree that it has been through the tightening of the marriage knot that such a condition exists."

"I guess I'm a little dull, Mrs. Carter," Dot answered, "but perhaps I will learn later on what weight tightening the marriage vows carries."

"I had to learn," laughed Mrs. Carter, "when I first came. But Mrs. West, the bride who came to live in the valley just before me, advised me to visit with the neighbors and draw them out on the subject, and—well—" she finished softly, "doing just that opened my eyes considerably."

A SHORT
SHORT
STORY

By ALICE
WHITSON NORTON

"But I'm not acquainted here," Dot argued.

"Just the same," answered the woman, "visiting the folks living here and observing them closely will make you think seriously on the neighborhood you have come to live in."

Dot was timid, but she was a keen observer, and she soon made discoveries:

Esther Cooper, a placid type of woman, living on perfectly congenial terms with her husband, attributed the fact of her happy existence to keeping herself calm when her husband came home in a dark mood.

"When Dick is like that," she explained, "he isn't the man I married, but only a tired, harrassed business man who will recover his amiable disposition ever so much quicker by leaving him alone."

"Oh, yes," she admitted, when Dot questioned her about it, "it took a little time to learn that. But once I did, I found that it tightened the knot considerably. You see, by one of the two remaining unruffled when the other is glum or nervous, no arguments can arise. And after all, many a home begins its undoing by arguments. By refraining from that one feminine attribute," laughed the soft-voiced woman, "I have a very happy home today, and my husband rarely comes to it now in a dark mood."

The tightening of the knot took on an entirely different aspect in the next case. Quite an elderly couple were Mr. and Mrs. Burke, whose comfortable home Dot and big Dean frequently enjoyed. Here Dot discussed the matter with Mr. Burke.

"Oh," he replied good naturedly,

"I couldn't have accomplished even the half I have, if it hadn't been for my wife. She has what one might call foresight, always looking ahead and planning, and because I discovered early in the game that her judgment was better than mine, we've worked wonderfully together!"

ANOTHER character in the community attributed his success in married life to the rose-colored glasses his wife wore. No matter how dark and threatening the clouds might be above their heads, she could always catch a glimpse of the silver lining.

"That," said he, as he went about serenely planting a row of bulbs along the old-fashioned walk, "tightened our marriage knot."

Mrs. Tremble, the very busiest housewife in the whole neighborhood and mother of seven children, attributed her happy life to the fact that she lived on what her husband provided, without complaint, and taught her children that the alert use of their mental equipment made them the equal of anybody, and they had never known that money was considered wealth.

But it was from little Mrs. Joiner, who shared her home with both her mother- and her sister-in-law, that Dot learned the greatest lesson. Such congeniality among three women Dot had never seen. Down in her heart she pondered much on how it came about, since her own relationship with her husband's mother and sister was strained and uncomfortable. Finally the opportunity came and Dot sought an explanation.

"I really give myself credit," laughed Mrs. Joiner when Dot questioned her about it. "You see," she said very softly, "I came from another community which, I am sorry to say, carries no such reputation as this; and when I arrived I was quick to sense I was unwanted in a family that without me was harmonious. My husband realized I wanted to be

(Concluded on page 178)

TEMPLE CONSCIOUSNESS *for the DEAD*

By PROF. N. L. NELSON

THE FIRST THING TO REMEMBER IS THAT MAN'S FREE AGENCY IS THE PRINCIPLE THAT DETERMINES ALL PROGRESS.



THE NAUVOO TEMPLE

DURING the latter years of his life the Prophet Joseph Smith gave increasing attention to those spiritual relations whose ultimate purpose is to make of Adam's posterity one mighty family, co-ordinated and integrated primarily by blood relationship, and secondarily by the final test of righteousness.

The very conception of such a transcendent, far-flung organization is based upon the truth that along every diverging line of descent from the "Ancient of Days" are men and women of mighty spiritual stature, and therefore worthy of a celestial glory, however obscure were their lives on earth, as measured by the human standards of their day.

That these noble spirits may be saved with exaltation due their spiritual achievements, they must be joined and sealed into an unbroken patriarchal succession. Nor can we of this last Gospel dispensation be left out of that eternal chain: in order to be saved—at least in the celestial order of being—our lives must be linked to their lives; for, said the Prophet, "They without us cannot be made perfect, nor we without them."

In the last two verses of the Old Testament—like a significant finger pointing from the dispensation of the Law to the dispensation of the Gospel—is this divine promise:

Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse.

In due time Elijah came. Read Section 110 of the Doctrine and Covenants for details of the glorious fulfillment of this promise. The inauguration of vicarious work for

the dead as there set forth took place on April 3, 1836, on a Sunday afternoon in the Kirtland temple. It is significant of how pressing had become its urgency on the part of our ancestors behind the veil, that the Angel Moroni, ten years previously, in the second vision given to the boy Prophet, referred to the imminent coming of Elijah to commence this mighty mission of salvation. (See Section 2, Doctrine and Covenants.)

Only in two details is the mission entrusted to Elijah touched upon in the New Testament, viz.: in the ordinances of washing of feet, and of baptism for the dead. (See John 12:1-20; I Corinthians 15:29.) Allusion to the latter ordinance is so obscure as to make us wonder where and when it was carried out.

To us in this dispensation it is plain why the work did not go on among the Saints of early Christendom. They had no temples, nor could they have erected or maintained them, so scattered and feeble were their communities, so inevitable their tendency to feather out into paganism. Indeed, the temper of the world was such that the Church itself as a divine institution was soon "driven into the wilderness" (i.e., ceased to function on this earth-plane), and with it went also its divinely authorized Priesthood.

But now that Elijah's mission has been established among us, with seven temples accommodating often four, sometimes five companies a day, it is pertinent, for the sake of deepening our temple consciousness, to ask ourselves these questions:

1. How and why are the hearts of the fathers, our ancestors, in the spirit world made to turn to their children still on the earth-plane?
2. How and why are the hearts of the children, that is to say, of men and women now in the flesh, made to turn back with

love and anxiety to their unredeemed ancestors?

3. On what principle are men and women selected and placed in the patriarchal order of descent from Adam?

4. In what way are temples to be regarded as indispensable to salvation?

5. Which groups of Adam's descendants will probably not participate in temple ordinances?

6. What would probably be the nature of the "curse" should Elijah's mission fail?

QUESTION 1: TEMPLE CONSCIOUSNESS IN THE SPIRIT WORLD

WHEN Jesus announced that eventually every soul, save those who have committed the unpardonable sin, would "bow the knee" to the order of heaven, He did not imply that this stupendous result would just happen as a by-product of an eternal drift. On the contrary, He evidently had in mind a mission organization in the spirit world of such magnitude and effectiveness as our feeble and spasmodic efforts on earth can hardly prepare us to realize.

Think of Paul today after nineteen centuries of improved preaching technique; and the number of his fellow-laborers has been increasing, as it were, in geometric progression, both by accessions from the earth-plane and also from the ranks of spirit converts, all of whom must perform react to the divine law that whosoever receives the truth is under obligation to pass it on. If we have wondered how the billions of spirits that have come on earth and gone without having heard the name of Christ must yet be held accountable before the bar of God, here is the answer.

The first principle of the Gospel, faith in God and in the plan for winning salvation, may be achieved there in the spirit world; also the second principle, for what is repentance but a living up to the new light

that has come to us? But the third principle, or ordinance, being born of the water—an earthly element—brings home to the spirit convert the inexorable truth that he without us cannot be made perfect; especially as the fourth principle, being born of the spirit, is dependent upon the covenant involved in the third.

Is it any wonder then, that the hearts of the fathers are turning for help to their children still in the second estate?

QUESTION 2: TEMPLE CONSCIOUSNESS ON THE EARTH-PLANE

It would seem unthinkable that a cry for help from a million million hearts in the hinterland of mortality should fail to awaken response in the bosoms of men and women now on the earth-plane. This response accounts for the zeal everywhere in gathering and recording genealogical data.

Thus, on one occasion my sainted mother not only listened to the pleadings of a dear dead relative that the vicarious work be done for her, but afterward beheld her spirit moving step by step with her in the endowment rooms of the temple. Thousands of similar instances could be collected from men and women who have responded to the spirit of Elijah. The development of temple consciousness, once the ministrations for the dead have begun in earnest, increases rapidly. The joy of achievement—the pure joy of altruism—sustains and rewards the workers; and nowhere else—such is the consensus of testimony—can be found such spiritual rest and peace as within the walls of the temple.

There is, of course, the question involved in the bigness of the urgency from the side of the fathers and the littleness of the means for bridging the gap on the side of the children. It may seem that ten thousand temples working night and day would still call for millenniums of vicarious ordinance work to make even a start on the mighty problem.

The problem is perhaps not as insuperable as it may seem.

QUESTION 3: WHO WILL MAKE UP THE GOLDEN CHAIN?

ALONG every divergent line of descent from our first parents are links, say, of lead, brass, and gold, and also links of no cohesive strength at all. By this characterization, I intend to point out, at one extreme, the kingdom of no glory, including the sons of perdition.

At the other extreme are souls who ultimately attain to glory with the Son of Man. Between are the links of lead and the links of brass, by which I would characterize the celestial and the terrestrial divisions of the universe: both real worlds of truth and light whose respective "glories," as compared with earth-enlightenment, are described as "surpassing human understanding." How ineffably greater, then, is the celestial glory, to which those souls attain who, in my comparison, become links of gold!

In this connection, the first thing to remember is that man's free agency is the principle that determines all progress, also all regress. In other words, the present status of any soul is the immediate result of how a man has used this priceless and inalienable aspect of his eternal being.

The second principle is that the status of every child of God is not static but dynamic, moving constantly upward or downward, as the soul heeds or ignores the love of God, as manifested in the great missionary campaign for the salvation and exaltation of His children.

Consequently, if we ask who are finally to be the links of gold binding together the eternal structure of the exalted, the answer is that they may come from anywhere in the vast domain of the free. Our Father is no respecter of persons, and therefore any descendant of Adam who without faltering climbs the divine stairway (whose every lift is vision, whose every tread is achievement) may win a place among our Father's lieutenants and captains of righteousness.

The leaden links evidently stand for souls lazy, heedless, and given to vice; men and women who drifted during their probation on earth; who instead of rowing upward toward the source of the river of life, were content to float downward on the barges of ease, lust, and self-indulgence, until they reached the stagnant and bitter tide-water of futility, boredom, satiety, and disgust; in other words, hell. If God's mercy succeeds during the ages in turning them heavenward as far as a celestial glory—and so He has promised—it is very probable that their inbred inertia and love of ease will get them no farther. They make their own barrier to further progress. It is hardly thinkable that eternal justice would need to build against their further progress a spiritual

Chinese wall. Read what is said of this glory farthest removed from the throne of God. (Doctrine and Covenants 76:81-90.)

The same general principles hold as to the links of brass. Read Sections 76 and 88 for the final status of all three glories. The terrestrial group of arrested spirits is made up of "honorable men of the earth . . . who received not the testimony of Jesus in the flesh, but afterward received it . . . who were blinded by the craftiness of men . . . and who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God."

Evidently those spirits are of the intellectual type, whose faith is formed and fostered by the hammer and tongs of reason, rather than through the inflowing of the truths of the universe. Hence, the brass links representing their places in the Adamic blood line are not likely to be changed to gold, and consequently will not be retained as part of the celestial chain. In other words, souls who stop climbing the ladder in the terrestrial world also erect their own barrier to the highest status of eternal progress; and what would this barrier probably be but inability to reach up to a testimony; inability to be "born of the spirit"?

It remains then to consider that precious part of Adam's posterity who attain to a celestial glory.

They are they into whose hands the Father has given all things . . . who have received of his fullness, and of his glory, and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God—wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's. (Doctrine and Covenants 76:55-59.)

Then follows this significant sentence: "*And they shall overcome all things.*" Any man or woman who fails to do that will probably not be links in the golden chain of Adam's posterity. "And he makes them equal in power and in might, and in dominion." (Verse 95.) If that be so, then the measure of their "overcoming," while it may be longer of accomplishment, must be in the end equal to that of the Savior Himself.

QUESTION 4: TEMPLES NECESSARY TO A CELESTIAL GLORY

HERE, then, we have the reason for building and maintaining temples on the earth-plane; viz., for the proper endowment of souls with those keys and powers of the Priest-

hood, which, if unfalteringly lived up to, will enable them to overcome all things and so win perfection. Where else than in temples could such powers be conferred?

This question provokes thought. As already suggested, so far as faith, the primal condition of progress, is concerned, temples might not be needed. So also of repentance: it would still remain the second condition to ultimate harmony with the universe, even had the Lord not said, "Except ye repent, ye shall all likewise perish." Indeed, this judgment is true, not because Jesus proclaimed it, but Jesus proclaimed it because it is true. And so also as to the need of a "covenant" between the perfected Free Agent, our Father, and another equally free, but yet imperfect, agent, viz., any one of His children, in order to win a celestial glory. This, too, is a cosmic truth and therefore a truth above and beyond the limitations of a temple, as is also a fourth inevitable condition, viz., that no covenant can be made without a token.

But the next step, viz., that this token must be immersion in water and consequently performable only on the earth-plane and in a consecrated place—that surely is a truth only by decree; in other words, an administrative truth; for we cannot suppose God so limited by His own handiwork that He could not choose a token applicable there in the spirit world, and so obviate the necessity of this vicarious return of spirits thousands of years advanced from things earthly.

Why, then, did our Father make such a decree? Wherein is divine wisdom manifest in decreeing this apparently backward step in the achievement of salvation and exaltation?

The very question suggests the answer. How else could the "hearts of the fathers be turned to the children and the hearts of the children to their fathers?" In other words, how else could the spirit of love and cooperation, necessary to the peace and harmony of heaven, be fostered and cemented at every golden link along the ten-thousand diverging lines of saved and exalted beings?

Another reason, perhaps not quite so cogent, but still vital, lies in the fact that in probably no other form of witness than baptism can be found a token so worthy of the "covenant-above-all-covenants," viz., "Father, thy will, not mine, be done."

A third reason appeals rather to feeling, and is not without a touch

of mystery. Consider first that a substantial part of every saved and exalted being was taken on during mortality. It might be called the dust of the earth transmuted into the glorious substance of the spirit. Does it not therefore seem fitting that an earthly element, water, should be chosen as the sign of forgiveness between the divine For-giver and the hosts of the forgiven? If so, then the temple looms up again as a means especially of that salvation which is not to be stayed short of exaltation.

QUESTION 5: TEMPLE ORDINANCES LIMITED TO HEIRS OF CELESTIAL GLORY

WHAT I mean by that last phrase is that temple ordinances, baptism, marriage, sealings, ordinances, and so on—are primarily, perhaps exclusively, for the heirs of a celestial glory. Jesus repeated to Joseph Smith what He said to Nicodemus, "Except a man be born of water and of the spirit he cannot enter the Kingdom of Heaven"; but He added the qualifying phrase, "*where my Father and I am.*" (Doctrine and Covenants 84:74.)

If my interpretation is right, then the magnitude of temple work is brought well within the human vision of possibility: for the inhabitants of the two lower glories, for whom temple ministrations would be meaningless, are by comparison declared to be as numerous as the stars of heaven or the sands of the sea. In other words, they are the vast majority of Adam's posterity, beings who, though they have learned to "bow the knee" to divine authority, will nevertheless stand in need of ministration and guidance from above for all future time. This evidently is the ultimate meaning of "Many are called but few are chosen."

But even so: by how much the inheritors of celestial glory fall down in point of numbers, by the same ratio, in inverse order, do they loom in power to shape and sanctify and glorify the earth. It is of this group, even as viewed during pre-existence, that our Father said, "These I will make my rulers. . . Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:23.) These are they who are even now missionaries under the dispensation of Elijah, and are already at work in the spirit world; and their ministry will continue as long as eternal spirits in lower kingdoms shall need government to insure order and peace.

QUESTION 6. NATURE OF THE "CURSE" SHOULD THE GOSPEL PLAN FAIL

WE HAVE only to think of the unutterable chaos and confusion in which the resurrected world would fall without the supervision of these celestial ministrants—without the saving grace and healing power of Elijah's mission—to realize the nature of the "curse" that would then blight this emerging planet for all future time, for what curse can be thought of as more terrible than that of anarchy spread over the whole face of one of God's creations? Is not this the very essence of hell?

Indeed, when temple consciousness will have attained its highest realization, we shall begin to perceive that all Gospel activity, including the vicarious work for the dead, is not only preparing us to enter heaven, but is also preparing heaven itself. Our Father may provide the place, and His love may go out unceasingly to fit us for the place; but unless we respond—and there comes in our free agency—unless each of us brings back with him a fraction of heaven, where would be any of the three glories? The point is that it is in the keeping of Adam's posterity to make of this fair creation called earth either a heaven or a hell.

Have I succeeded in putting over this staggering thought? Let me try again:

Suppose all earth creatures—plant, animal, insect, microbe—were endowed like man with free agency, and all of them together should refuse the life-giving, life-sustaining power of the sun. What would become of our fair world?

The sun's rays would still fall warm but utterly impotent on mountain, valley, and plain. The oceans would still send wind and rain, but only to add gullies and dust storms to the parched and desolate earth-plane.

Picture then the spiritual counterpart of that desolation and you will understand the import of the Angel Moroni's words: "If it were not so"—that is, if Elijah's mission should fail, if men utterly refused that higher spiritual sun—then the whole earth would be utterly wasted at His coming.

Such a state would be hell, and it could blight the earth only as a result of man's free agency used negatively. But our faith clings to the brighter picture, a resurrected and glorified earth, overspread with heaven, equally and even more truly the affirmative result of man's free agency.

Poetry

DEATH IN SPRING (A Sonnet For Loraine)

By Helen Hinckley Jones

IT'S spring. Like motives in fine, hand-wrought lace
The blossoms stand against the sky and seem
Like angel fingers, reaching soft through space
To wrap the world in lovely, transient dream.
Why must spring pass? Why must the petals fall?
Why must such loveliness be taken back to earth?
Were it not so, there'd be no harvest; all Of this is promise of a deeper birth.

In memory alone the blossom-time Lives on, and we're exalted, for we've known
The beauty of a transient flower sublime While beauty held us sacred for her own, When petals fall, God, give us faith to see That deeper beauty grows eternally.

A PRAYER FOR THE SONS OF THE WORLD

By Edna S. Dustin

THEY are so young, dear God, with laughing hearts, With minds alert to mould tomorrow's dreams! They're not grown up; they still like jellied tarts, And chocolate cake, and mother's love, it seems, And find it's how you take a loss that wins. They're just fun-loving boys with dirty ears, Who proudly shave the sparse hair on their chins, And fall in love with girls beyond their years.

Those sons that shoulder guns on neighboring shores Are lads like these, missing their youthful years And dying, tasting blood and filth of wars. Dear God, please ease their pain and dry their tears. Help us keep burning bright with peace, today, The Torch of Liberty, to light their way.

ONLY PROVIDE

By Ivy Gibson Morgan

ONLY Thy help, Lord, Only Thy aid Will help me to all For which I have prayed. I am still waiting To hear Thy dear call, Longing to serve Thee And give Thee my all. I have been careless In my own way, Wasting the talents You gave me today. Now I shall use them, And give them for Thee; Only provide, Lord, The way clear for me.

THE MIRACLE

By Conrey Bryson

THIS is the most majestic of all miracles: Against a cloudless, glaring, cruel sky, A towering mass of dead and baking dirt, Where even lizards dart with frenzied haste, To seek the pleasant shelter of a stone; And when the shadow of a lonely cloud But touches on this dry, forbidding pile, It rushes onward to a cooler rest. Thus on and on—as day rolls into day, And night but scurries in retreat away.

And then—

The clouds that long have hidden in defeat Are folded over in a canopy; Are folded by a mercy-dealing hand To make the most sublime and perfect shade That ever was conceived by any mind. No heraldry of trumpets for this feat—A greater heraldry is in the breeze Whose voice is heard like magic on the plain Announcing all the glory of the rain.

And now—

Where is the pile of dead and baking dirt? Gone! And the gloried mass against the sky Is gay, resplendent in its bursting green; And where we felt the heavy, searing heat. The air is filled with delicate perfume. We breathe more deeply and we stand in awe, Our ears attuned to hear a perfect voice—It speaks, within a world of fear and strife, "I am the resurrection and the life!"

PILLORIED

By Katharine Welles Wheeler

RUMOR'S lips were burning With the Judas kiss; GOSSIP'S whispered mouthings Branded with a hiss: SLANDER'S tongue was scathing, And its searing dart Pinned a scarlet letter Above a quivering heart.

A PEASANT'S PRAYER

By Frank Warren Smith

FATHER, in the brightening dawn, Humbly for thy grace I call; Grant me strength throughout the day All my labors to perform.

Noontime, resting from my toil, Beneath an oak tree I repose; Grant me patience to endure, Wisdom to set right my course.

Homeward through the dusk I turn, Seeking loved ones at my door; Be Thou with us, gracious Lord; Let Thy love be over all.

Later on my bed I lie Tranquil, casting care aside; Watch Thou, Father; while I sleep Let Thy angels be on guard.

Thus would I live till life be done, Complete its sorrows, past its joys; Then bid me to Thy presence come And know the peace without alloy.

TRANSITION

By Genevieve Selander Fisher

I SHALL be beautiful in Death With a beauty strange and rare. And you beholding my quiet face, For a startled moment will pause, and then With halting fingers attempt to trace Pale shadowed lines by life etched deep, To find them gone—in dreamless sleep.

And you will say, "I never knew Her to be thus—so calm—so fair; What subtle change has come to be When lips once curved in a winsome line Should dare to smile when lost to me? For, ever she said through the long years spun That her life and mine were the same and one."

For all your grief I shall not mind. In Death I see, who once was blind.

PETITION

(For a Missionary's Welfare)

By Mary Carol Goddard

TIME, treat him kindly, Him who labors there With buoyant hope that crushes each despair; Who goes the silent way With ears and heart Tuned to the needs of men, And does his part To ease the load of doubt That weighs them down. Time, when he leaves The hearts new-filled with joy, Help them acquire the wisdom That death will not destroy.

ALL THAT IS BEAUTIFUL

By Solveig Paulson Russell

ALL that is beautiful has worth: The lovely scene, the violet's face, The trees that sway with stately grace, The light that springs to children's eyes When they meet pleasure or surprise, The calm, deep wisdom that I see When older folk smile up at me, The homely little tasks each day, The joy of work, the rest of play. Yes, all that's beautiful has worth—The peace of death, the hope of birth.

ANNUAL MEETING

By Allen Stephenson

INSISTENTLY the wind calls, "Come," As it tugs and points the way, With its breath as warm as the heart of Spring At the dawn of a gypsy day.

A meadow lark, from the green-brown fields, Flings forth infectious song That mounts to a theme of fraternity—Clear and free and strong.

My thoughts and I go out with the wind To the lonely lift of the hills, Where faith is renewed this once again In a tryst that Spring fulfills.



On the Book Back

AGRICULTURE IN MODERN LIFE
(O. E. Baker, Ralph Borsodi, and
M. L. Wilson. Harper and Brothers.
\$3.50.)

THE theme of *Agriculture in Modern Life* is of utmost importance. It shows not only how economic sufficiency may be restored to our people, but also how the soul of America may be preserved, perhaps regained. There would be new and wiser thinking in high places, as well as at the firesides of the land, if the facts, figures, and visions presented in this book were generally known and discussed. "Out of the heart are the issues of life"; and one feels as he reads along that out of simple principles of action, such as are here presented, will come the means to meet the deep needs which determine human happiness—to convert our present chaos into normal, rational living. It carries also a stern warning: we have forgotten the eternal laws of action; hence our present misery.

The collaboration of the authors, each one famous in his own field, is excellent: Baker lays the sound foundation in the first two-thirds or more of the book; Borsodi points out the possibilities of building on the foundation, and Wilson presents the vision of the structure of human welfare that we have the right to expect if the everlasting truths set forth are vigorously used.

It is a book of profound meaning to the nation and real to the whole civilized world. May it be read as widely as it deserves.—J. A. W.

A VOICE FROM THE DUST
(A Sacred History of Ancient Americans. Genet Bingham Dee. \$2.50.)

THE aim of this volume is to make the Book of Mormon more easily read and understood, and therefore more generally known.

To accomplish this the text of the Book of Mormon is here printed in modern literary form, with paragraph and section headings indicating the subject changes.

Brief introductions, important explanatory notes, and illustrative pictures amplify and explain the text. The wise use of different kinds of type aid the reader in following the story and doctrine of the Book of Mormon.

This presentation of the Book of Mormon may be used effectively in the household, for teaching young children, interesting the older ones, and enlightening mature readers of the sacred Book. It will be of value also in holding the attention of strangers who desire to know something about the Nephite Record, the American Volume of Scripture.

A *Voice From the Dust* would find a profitable place in every household, for it is a notable contribution to the literature of the Book of Mormon.—J. A. W.

PIONEER SCHOOLS AND SCHOOLMASTERS
(Historical Pamphlet, compiled by Kate B. Carter.)

THE information contained in this booklet becomes increasingly valuable with the passing of many who experienced pioneer teaching conditions. Unless forward-looking persons begin to gather this information now, it will be lost forever.

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IN *The Spring Anthology*, 1939, Anna Johnson is honored by having eleven of her poems appear. This anthology, published by the Mitre Press of London, England, published some of Miss Johnson's poems last year.

Naturally, this is not a complete analysis of pioneer school conditions, but it is a fine beginning, and with the aid of those who know additional facts, it could be expanded and provide rich source material.—M. C. J.

CANDLE IN THE DARK
(Erwin Edman. Viking Press, New York, 1939. 88 pages. \$1.25.)

DR. EDMAN, philosopher and teacher, begins his volume in a despairing mood, pointing out how world ideologies have failed, how mockery seems to have replaced hope. But true to his philosophical ideal, typified so beautifully in *A Philosopher's Holiday*, the author points the way to a wiser living by telling us to become more historical-minded and we shall learn that bad as times are, there have been worse and that civilization has survived. If we believe this, then the author states, "Out of tragedy, thinking may envisage a way to lessen the tragedy of other generations, or make images of a way of life less disastrous than our own." By our thinking, we may reach a state of detachment which will give long-distant range to our contemplation. Dr. Edman states: "One of the advantages of detachment is that it makes us see how hasty our despairs have been, how provincial, even on the human scale, our assumption of tragedy. The darkness now seems absolute. Men before us have forgotten that it hides the morning star."

We must not lose faith in democracy, the common man, or in the power of the present moment.—M. C. J.

MOMENT IN PEKING
(Lin Yutang. The John Day Company. New York, 1939. 815 pages. \$3.00.)

IN YUITANG, famed author of *My Country and My People* and of *The Importance of Living*, has turned his hand for the first time to a novel, *Moment in Peking*. Into



its pages, he crowds much of China's history from the Boxer Rebellion to the present time. Although he covers something over forty years, never do the readers feel hurried in their introduction to the old and new China. His transition is handled expertly, and through the lives of the numerous characters we learn about the changes, and develop an interest in the history of this great country.

One of the significant bits of philosophy that is good for all time and for all peoples permeates the book: "Luck . . . was not something that happened to a man from the outside, but was within him. To enjoy any form of luck or earthly happiness, a man has to have the character to enjoy and keep it."—M. C. J.

SQUAWTOWN
(Will M. Hundley. Illustrated. Caxton Printers, Caldwell, Idaho, 1939. 209 pages. \$2.50.)

THIS story deals with the experience of a boy whose family moved among the Miami Indians, of Indiana. The reader is beguiled by the freshness of the forests, the birds, the animals, and the Indians who were largely untouched by the inroads of the whites.

Young people will receive both pleasure and benefit from reading this tale.—M. C. J.

CONCERNING GOD
(C. Hampton Price, writer and publisher. Salt Lake City, Utah, 1938. 59 pages. Paper, \$0.35.)

DEDICATED to missionaries serving the Church both at home and abroad, and intended to be of use also to the lay member, this booklet brings together within small compass authoritative expressions of the accepted beliefs of Catholicism, Protestantism, and Mormonism concerning God, and, in non-controversial spirit, emphasizes wherein these beliefs agree or differ among themselves and with scripture. The monogram represents a compilation of generous quotations from acknowledged sources with continuity supplied by the compiler, who throughout makes the exposition serve his underlying purpose: support of the Latter-day Saint concept of God. The Christian conception of God as the product of a long history is compressed into the chapter "Concerning the Apostasy," which follows the discussion "Concerning the God of the Bible." For those who desire at a glance such a resume, and its particular emphasis, this booklet performs good service.—William Mulder.

DOCTOR HUDSON'S SECRET JOURNAL
(Lloyd C. Douglas. Houghton Mifflin Company, Boston, 1939. 295 pages. \$2.50.)

EVER SINCE the appearance ten years ago of *Magnificent Obsession*, Mr. Douglas, the author, has been besieged with requests to tell more about Dr. Hudson. This book is the answer to the thousands who have asked the question as to whether Dr. Hudson had left a complete journal. In this book we are taken into the secret heart (Concluded on page 163)



The Church Moves On

PRESIDENT CLAWSON ACTIVE AT EIGHTY-THREE

In good health and daily at his desk as President of the Quorum of the Twelve Apostles, Ruder Clawson on March 12 enters the eighty-fourth year of his life. He is the same age, lacking three and a half months, as President Heber J. Grant, who reached his eighty-third birthday last November, and whom twenty-one years ago Ruder Clawson succeeded as President of the Council.

President Clawson's life has been filled with active Church duty: as missionary, as stake president, mission president, one-time counselor in the First Presidency, and forty-one years as Apostle. Born in Salt Lake City in 1857, he has known the struggles of pioneer life and has experienced much of the persecution heaped upon the Church in early days. As a youthful missionary in the Southern States, he saw his companion shot down beside him by a band of ruffians, and once, while presiding over the European Mission from 1910 to 1913, a mob of several hundred followed him through the streets of Bristol, shouting and hooting derisively.

For ten years President Clawson presided over the Box Elder Stake, from 1888 to 1898, when he was called to the Apostleship. In 1901 he was sustained as second counselor to President Lorenzo Snow in the First Presidency, and in November, 1918, became President of the Council of the Twelve.

Mindful of his courage and integrity, his industry and devotion, an appreciative Church membership wishes President Clawson well on the occasion of his eighty-third birthday.

BRITISH MISSION PRESIDENT ARRIVES

Having completed arrangements to leave mission affairs in the hands of local leaders, President Hugh B. Brown of the British Mission returned to the United States late in January. He was accompanied by Elder Guy B. Alexander of Raymond, Alberta, Canada, and Elder Nephi S. Allen of Salt Lake, from the Swiss Mission, who have been assigned to mission fields in the States.

JUNIOR CHAMBER OF COMMERCE HONORS RICHARD L. EVANS

SALT LAKE City's outstanding young man is Richard L. Evans' according to the Junior Chamber of Commerce, who conferred upon him their



PRESIDENT RUDER CLAWSON

Distinguished Service Award. The award committee, acting under appointment of Heber C. Brimley, president of the Junior Chamber, based their decision on Elder Evans' broadcasting, publishing, scholastic, and civic activities, and on his "outstanding community service." Elder Evans is a member of the First Council of the Seventy, managing editor of *The Improvement Era*, director of Special Features of Radio Station KSL, and a nationally known radio commentator heard with the Tabernacle Choir, and on Bonneville Salt Flats broadcasts, and other radio features. The award, given for the first time in four years, was presented in the presence of the Junior Chamber membership, and Dr. John A. Widtsoe and Elder A. E. Bowen, representing the General Authorities of the Church, and other prominent citizens, at the Junior Chamber's annual founders' day luncheon on January 19 in Salt Lake City.

SAN DIEGO UNVEILS MONUMENT TO MORMON BATTALION

COMMEMORATING thefeat of the Mormon Battalion in completing its two-thousand mile trek from Council Bluffs, Iowa, to Mission Valley, near San Diego, California, in 1846-1847, which history records as an "unequalled" march of infantry, the San Diego County Company of the Daughters of the Utah Pioneers on January 28 dedicated a recently completed monument

in Presidio Park, and presented it to the city of San Diego. Descendants of battalion members living in San Diego were active in the movement which culminated in its erection. The movement also had the support of the Utah Pioneer Trails and Landmarks Association.

Present at the unveiling were President Heber J. Grant, who was one of the principal speakers and participants; George Albert Smith of the Council of the Twelve; Andrew Jenson, assistant Church historian; Mrs. Oscar A. Kirkham, president of the State Central Company, Daughters of the Utah Pioneers; Mrs. Austin Carter, second vice-president of the D. U. P.; President W. Aird MacDonald of the California Mission; representatives of D. U. P. county groups, and descendants of original battalion members. Officials of the San Diego County Company of the D. U. P. are Mary Lou Ibey, president; Ethel K. Sargent, first vice-president; Ludeen Bodner, second vice-president; and Edna Smith, secretary.

TWO WARDS FORMED IN KAYSVILLE DIVISION

DIVISION of the Kaysville Ward was effected January 21, to form what will be known as Kaysville First and Kaysville Second wards, with U. S. highway No. 91 as the line of separation, extending through the business district north to the Kaysville-Layton line and south to the Kaysville-Farmington line.

Hubert C. Burton, superintendent of the Davis County school district, who had been bishop of Kaysville Ward, was selected First Ward bishop, and William E. Gailey, first counselor in the old ward, was named bishop of the Second Ward. Alan B. Blood and Chester C. Flint will act as counselors in the First Ward, and Clifford Green as clerk. Counselors called to the Second Ward, bishopric are Spencer J. Barton and J. J. Bowman, with Lloyd A. Bishop as ward clerk.

Elder George Albert Smith of the Council of the Twelve directed the reorganization.

BOOK OF MORMON GOES TO ANTARCTIC

AN unexpected visitor to the Church exhibit at the New Zealand Centennial Exposition in Wellington, New Zealand, was Dr. R. G. Frazier, Utah attending the Byrd Antarctic Expedition as official physician, who had come ashore while the *North Star* docked for supplies preparatory to covering the last lap of the expedition

of William M. Stewart, founder and first dean of the School of Education at the University of Utah, after whom the Stewart Training School was named, Mrs. Stewart was herself an active leader in educational affairs, being noted as one of the founders of the Parent-Teacher Association in Utah. She was particularly interested in the kindergarten movement, and for ten years served as president of the Ensign Stake Primary. At one time a member of the board of regents of the University of Utah, she also held membership in, and was an officer of, numerous women's organizations. Living are four daughters and one son.

MISSIONARIES GET WELFARE TRAINING

AS PART of their intensive ten-day training course prior to their departure for the field, missionaries at the Salt Lake Mission Home now make a tour of the Central and Salt Lake Regional Bishops' Storehouse for a first-hand study of Church Welfare Plan operation. The \$150,000 center at 751 West Seventh South Street in Salt Lake comprises an Administration Building housing offices and storage and distributing facilities, a root cellar, a cannery, and a heating plant.

TWELVE MONUMENTS PLANNED FOR 1940

PRINCIPAL objective of the Utah Pioneer Trails and Landmarks Association for 1940 will be the completion of a series of twelve monuments between Camp Floyd in Utah and Ibapah (Deep Creek) near the Utah-Nevada state line. The markers will follow the old Overland Stage route and the trail used by the Pony Express riders from April 3, 1860, to October, 1861.

BEAUTIFICATION GOES FORWARD

PLACES of worship on principal highways become the special concern for 1940 of the Churchwide Beautification Program. "It is planned that by beautification of these key structures, which are seen by hundreds of thousands of tourists annually, other church and community improvement projects will be inspired, affecting every man, woman, and child in the intermountain west," states M. O. Ashton, member of the Presiding Bishopric and chairman of the Church Beautification Committee. Letters have been sent to bishops and stake presidents seeking cooperation in this particular phase of the program.

During 1939, ninety-nine of the 884 chapels and stake tabernacles owned by the Church in western states underwent major building and grounds improvements. Changes, approved by Church architects, all were in the interest of beautification.

SPECIAL CHARGE GIVEN FORMER EUROPEAN MISSION PRESIDENTS

EIGHT presidents of missions in Europe who have returned to the United States since the outbreak of the present war have been specially charged to keep in touch with local members who are now directing Church affairs in the respective European missions. Acting under the immediate instruction of Elder Joseph Fielding Smith, who directed the general missionary evacuation a few months ago, are A. C. Rees of the East German Mission, Hugh B. Brown of the British Mission, Gustive O. Larson of the Swedish Mission, Wallace F. Toronto of the Czechoslovakian Mission, Mark B. Garff of the Danish Mission, Franklin J. Murdock of the Netherlands Mission, M. Douglas Wood of the West German Mission, and A. Richard Peterson of the Norwegian Mission.

January 14, 1940

One thousand people witnessed the dedication of the \$63,000 Twenty-second Ward chapel and recreation hall, Weber Stake. President Heber J. Grant offered the dedicatory prayer. The building is known as the "after-six ward" because construction labor donated by members was performed after working hours. Members of the bishopric are: Bishop M. B. Fox; Max O. Schmidt and Anton Van Drimmen, counselors; Vernon W. Taylor, ward clerk.

President Heber J. Grant addressed Sunday morning services at the L. D. S. branch for the deaf in the Utah School for Deaf and Blind, Ogden. Interpreter was Frank M. Driggs, superintendent of the school.

Elder Charles A. Callis of the Council of the Twelve dedicated the Grand Junction Ward meetinghouse, built at a cost of \$24,000.

January 21, 1940

Both the Ogden and Weber High School seminary buildings were dedicated by President Heber J. Grant in conjunction with graduation exercises for more than seven hundred students.

At the Logan Institute, President Grant also attended graduation exercises of the North Cache, South Cache, Logan, and Preston seminary students. He was accompanied by Elder Bryant S. Hinckley, Dr. Franklin L. West, and Dr. M. Lynn Bennion.

January 22, 1940

Mrs. Adelaide Webb Dusenberry, 96, Utah pioneer who won the "oldest grandmother" designation at the 1939 Golden Gate International Exposition, died in San Francisco. Her husband, Warren Dusenberry, served as mayor of Provo and as a state probate judge, and was one of the founders of the state mental hospital at Provo, and the Dusenberry School, which was

purchased by the Church to become the Brigham Young University.

January 26, 1940

Lorenzo Argyle, 87, believed to be the last member of the first pioneer handcart company to come to Utah (the Ellsworth company), died at Provo. He became bishop of the Lake Shore Ward in 1886, a position he held for almost thirty-four years.

February 4, 1940

The Panguitch North Ward chapel was dedicated by Presiding Bishop LeGrand Richards. Bishops who have served during the years of its construction are Bishop Hans P. Ipson, under whom the building was begun, and Bishop Rudolph Church, under whom it was completed.

In the Grantsville Second Ward Clyde Williams succeeds E. M. Clark as bishop, Paul Johnson and Bert Barrus succeed Sidney G. Clark and Roy Brown as counselors, and Austin Hunter succeeds Bert Barrus as ward clerk.

February 15, 1940

To be used both as stake and ward house, the new Preston First Ward building, Franklin Stake, erected at a cost of \$69,000, has been completed. The ultra-modern structure contains twenty-three classrooms, offices for ward bishopric and high council, Boy Scout room, Relief Society room, service kitchen, recreation hall, and chapel with a seating capacity of twelve hundred for stake, and 450 for ward, activities. A thirty-foot tower fronts the building, and has been wired for future installation of chimes. A pipe organ is also included in plans for the near future. C. Earl Goaslind is bishop.

CHURCH LEADERS AT "CHRISTIAN MISSION"

PROMINENT participants in the annual University of Idaho Christian Mission at Moscow, Idaho, during the week of February 11-16, were Elder Albert E. Bowen of the Council of the Twelve and Dr. Franklin L. West, Church commissioner of education. They officially represented the Church in a program that is carried out conjointly by several churches to bring to the attention of university groups the contribution of religion to the individual life and to society.

Both leaders addressed general assemblies of faculty and students, appeared several times at the L. D. S. Institute at Moscow, spoke before the Rotary and Kiwanis clubs, dined throughout the week at fraternity houses and dormitories on the campus, where they gave short talks, and for five days conducted a daily seminar. Elder Bowen led discussions on "Democracy vs. the Totalitarian State," and Dr. West led the seminar on "Religion in the World of Science."

Editorial

In Home Pastures

A RECORD of accomplishment, gratifying throughout, and in some respects almost unbelievably so, is reported by the First Council of the Seventy for the stake missions of the Church for the year 1939. (See Statistical Summary, page 165.)

It is less than four years since this activity was established upon its present Churchwide basis by action of the First Presidency at the General Conference of April, 1936—but in that brief time this home missionary movement has traveled well on its way toward becoming the dominant missionary factor of the Church. And the inspired foresight of such action has been dramatically demonstrated by recent events—because even now, with the realization of a vigorous momentum in home fields, many foreign fields have become closed to activity by acts of war. Such a coincidence of happenings and developments is but another evidence of the guiding Power that directs the Church in ordained channels.

The report shows organized missions in 128 out of the 129 stakes of the Church. It shows 2,101 stake missionaries giving their time to this cause, through whose efforts 2,220 men, women, and children have been baptized into the Church, and 3,806 inactive members have been brought back into fellowship and activity. It shows the Seventies carrying the major responsibility (which they should do by virtue of their calling), with noble service also being rendered by High Priests, Elders, and lady missionaries. It shows that every time some missionary has done approximately ninety-nine hours of labor, someone, precious in the sight of God, has accepted the plan of life and salvation which the Lord has provided for all His children who will be partakers of it. Many other equally significant facts are also shown. (See page 165 for further details.)

All this, which is only a beginning of the possibilities and potentialities, has been accomplished with negligible expense either to the Church or its members individually. To bring about this result no one has had to give up his employment. No one has had to leave his family or materially alter the major routine of his life. No one has had to travel to far places, or incur obligations, or receive support from others that would otherwise not have been necessary. All this has come merely by a determination on the part of sincere and capable men and women to give a few hours of earnest and prayerful missionary effort each week among their friends and neighbors, in response to call from the proper authority and under proper direction, in the interests of the greatest cause in the world.

The outstandingly important factor in this growing achievement is the upright lives of the members of the Church in general, and of the missionaries in particular, in their own homes and communities. By the manner of their living, many of them have preached eloquent sermons before ever they have uttered a spoken word. What is said and seen

over the back fence and behind home walls is so much more important than what is represented from the pulpit. If we cannot convince our neighbors that the Gospel works in our lives, we surely cannot convince them that they should pay the price of accepting the Gospel. If we cannot win acceptance for our message at home where we are best known, we are not justified in carrying it to far places—but time and statistics have proved that, with the help of the Lord, we have done and are doing both.

This home mission movement is reminiscent of the early days of the Church. That first small group of loyal and grateful members went first to their friends and their families and their fellow townsmen before they went to far places, and in this manner they found much success. And today our neighbors are surely as worthy of our efforts as those who dwell in distant places, and from a purely selfish point of view their conversion is a greater asset to us than would be the conversion of someone far removed—because our neighbors and their views become part of the influence of our communities, and color, to some extent, the environment in which we live and rear our children. A community unified in its fundamental beliefs has fewer social problems and fewer perplexities.

And so we are grateful for the increasing yield in home pastures—grateful to the missionaries for their time and their good works and their devotion—grateful to their families who bid them Godspeed in their labors—grateful to the bishops who, according to the approved plan, release them from other ward duties for the brief duration of their missions—grateful to the mission presidents and the stake presidents whose cooperation and support and planning and persuasion are so vital to this success—grateful to the First Council of the Seventy who have been charged with the conduct and supervision of these missions—and to the Council of the Twelve and the First Presidency for their counsel, and direction, and inspired leadership—and grateful to the Lord whose work it is, who gives the increase, and from whom all blessings flow.

We are grateful, too, that the boundless blessings of missionary service may now come to men and women who have never had the opportunity to go to outside fields. No man or woman in this Church should be without such experience, because the Lord has imposed upon us primarily the responsibility of preaching the Gospel to every creature, and we are all of us representatives of the Church and of the Gospel cause twenty-four hours of every day, in all the ways of life. This obligation no Latter-day Saint can escape.

Those members of the Church now living in places from which, by reason of war, the full-time missionaries have been withdrawn may soon find like results and like satisfactions in preaching the Gospel by organized effort and by the manner of their lives in their homelands. And world events may soon show, with even more dramatic conclusiveness, the wisdom and divine direction that brought about the Churchwide organization of missionary effort in home pastures.—R. L. E.

EVIDENCES AND RECONCILIATIONS

xxiii. Is the Bible translated correctly?

THE eighth Article of Faith declares that "We believe the Bible to be the word of God as far as it is translated correctly." This implies that there are mistranslations in the Bible. Moreover, the Prophet Joseph Smith, from the beginning of his ministry, gave some time to revising passages in the Bible which had been translated incorrectly or so rendered as to make the meaning obscure. (See *Documentary History of the Church*, notably Volume 1.)

Errors in the translation of the Bible are due primarily to the fact that the original documents are lost. The manuscripts from which our Bible translations have been made are copies, perhaps copies of copies, of the originals. Even in our day, with our many modern helps, it is practically impossible to secure a letter-perfect copy of a book, if done by hand. It is not a matter of dishonesty, but of human limitations. The wrong word may be written, or a word so written as to convey a false meaning; for example, the accidental absence of a dot converts the Aramaic sign for *rope* into *camel*. Therefore we have long wrestled with the meaning of the Biblical statement, "It is easier for a camel to go through the eye of a needle," which really should read, "It is easier for a rope to go through the eye of a needle." Likewise, the statement, "Let the dead bury the dead" has been perplexing. The Aramaic word for dead is *metta* and for town, *matta*. It becomes likely, therefore, that the true saying was "Let the town bury the dead," a very common practice in the days of Christ. (See *Lamsa, Gospel Light*.)

More serious are the evident attempts by ancient copyists to clarify or correct the text of the manuscripts by inserting personal comments, which in course of time, have become parts of the sacred record. As an illustration, I John 5:7, 8 reads, "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. . ." It is said that two hundred and fifty Greek manuscripts exist, containing this section of John's epistle, but do not contain the words in verses 7 and 8. Only four known manuscripts contain them, and they were made after 1400 A. D., and they are not found in any known manuscript before the seventh century after Christ. These words evidently added by a scribe have given rise to much religious misunderstanding. (See Sims, *The Bible from the Beginning*; McGavin, *An Apology for the Book of Mormon*.)

Earnest efforts employing every available device have been made by lovers of the Bible to discover such errors, and thus to purify the text of the Bible. The various existing manuscripts have been com-

pared with minute care to detect differences. Quotations from the Bible by ancient writers, when perhaps earlier copies were extant, have been assembled and compared. The human toil given to such labor, is a noble example of the esteem in which the sacred scriptures are held. It is another evidence of his greatness that Joseph Smith was one of the early workers in the so-called textual criticism of the Bible.

Another group of workers has undertaken to discover the origin, authorship, and history of the many parts of the Bible. Their avowed objective is not to discredit the Bible, but to discover truth. To accomplish their purpose, methods of literary and historical criticism have been employed. From dissimilarities in style and contemporary historical sources, and by other means it has been inferred, for example, that certain books of the Bible are composites of several original manuscripts, or have been written by several authors. This is the so-called *Higher Criticism*. However honest and God-fearing these workers may be, many of their conclusions and explanations remain in the field of inference, not of fact. Whether the Pentateuch and Joshua are made up from four original documents, or that the Gospel of John and the Book of Revelation were written by two different writers, or that Paul did not write the Epistle to the Hebrews, may ever remain in the region of hypothesis. The purpose of *Higher Criticism* may be acceptable; but its limitations must ever be kept in mind. Theories have the same value in Biblical study as in chemistry, but no more; and theories are forever changing. This is well brought out in the "modern trend" in Biblical criticism. (See Willett, *The Bible Through the Centuries*; White, *The Conflict of Science with Theology*; *Journal of Bible and Religion*, Vol. 6, part 2.)

How the sacred scriptures were translated from ancient tongues into English and made available to the common man is a most thrilling chapter in human history. Love of God and man was the driving impulse of the translators; disgrace and death were their frequent reward. The names of Wycliffe, Tyndale, Coverdale, and many others, including the makers of the so-called authorized or King James' translation, should be held in reverence by all English-speaking people. Like honor should be shown those who made the Bible available in other tongues, German, French, Scandinavian, etc. The Bible has rendered manifold services to every nation which it has entered. As it formed and fixed the English language, and unified the German tongue from Luther's version, so it has influenced deeply all peoples who have received it. (See J. Patterson Smythe, *How We Got Our Bible*; Goodspeed, *The Making of the English New Testament*; Calwell, *The Study of the Bible*.)

It should be remarked that the translation of the Bible into several modern languages has helped us to understand the meaning of many passages otherwise obscure. To convert the ideas recorded in Hebrew or Greek into another language is not an easy task. The translator at the best is only an interpreter of the text. It is well therefore to compare, say a standard trans- (Concluded on page 191)

Homing

CONDUCTED BY MARBA C. JOSEPHSON

IS SCOLDING ANY GOOD?

By Laura Gray

"I've given up scolding altogether. It's no use!" declared my friend, Mrs. Wright, as we sat by my fire.

"What do you do then to make children behave and do what they're told?" I asked, looking at her serene and happy face. She was the mother of six lively youngsters.

"I try to keep from getting into a rut, by changing my procedure from time to time. Children like this, and it keeps them alert. I weave fun into almost everything. So long as we can laugh, almost trying situations can be met bravely."

"But you surely can't laugh at everything?"

"Almost everything has a funny side," she declared. "But I find I must be decisive. When together we fix upon a course of action or when an important principle is involved, there must be an exceedingly good reason in order for a lapse to be excused. So the boys and girls know what to expect. If seven o'clock is unalterably bedtime, they accustom themselves to that and go to bed at seven and not at seven-thirty or eight. I learned very early that if I kept changing my mind for this reason and that, weakening under pressure, the children didn't really know what I was likely to require of them

and so simply did what to them was the easiest."

"Well, what would you do with a five-year-old who is always pinching and teasing the younger ones—like my sister's boy?"

Mrs. Wright smiled. "That's just my Tommy! I used to be repeatedly saying,

"Stop that! Don't be so unkind! Stop teasing Flossy!" until my voice might as well have been the wind blowing. I felt sure there must be a better way. So then I tried sending Tommy to his room to play alone, until he could be kind to the rest. I didn't say anything—just took his hand and led him out. Once he kicked and screamed and wouldn't be led. We took our things and left him alone in the playroom, and went into the living room, where the children were not usually allowed to play. After a few minutes of solitude he always comes out sunny and smiling. The remarks or comments are ever made. But when this method fails I'll look for another."

"Your methods sound reasonable," I answered. "Scolding soon grows monotonous and ineffective."

"I've found, too," continued my friend, "that to give a command once and wait, expecting performance, is more effective than to keep on talking."

"How do you mean?"

"If I say, 'Don't go out any more tonight, please,' that is enough. A decisiveness has been expressed that the boy recognizes. Tommy looks at me, then calls to his friend that he can't come, and that ends the matter. But if I say, 'No, you can't go. You were out late last night. I don't want you to go out now. I wish Bill wouldn't come over here so late,' my boy senses indecision in my own mind and plays up to it."

"Aw, heck, why can't I?" And a disagreeable argument ensues, my power is lessened, and everyone's nerves are disturbed."

"You're absolutely right," I acknowledged thoughtfully.

SAFETY FIRST DIET

THE kind of diet a person follows may affect his safety on the road. New evidence for this statement has recently come from the Bureau of Home Economics, U. S. Department of Agriculture, reports the National Dairy Council. Scientists have found that a diet which does not contain enough vitamin A will make it impossible for a person to see well in dim light after exposure to bright light, and will also cause his field of vision to become narrower—that is, to limit his side vision.

Statistics show that more than three times as many traffic accidents occur at night as during the day, in proportion to the volume of traffic. Many night accidents are probably caused by the fact that the driver is blinded by headlights of oncoming cars and does not regain normal vision quickly. A person may have night blindness, as this condition is called, and not realize it. In fact, a large proportion of the population probably has night blindness, as the average American diet does not contain enough vitamin A.

Dairy products are rich sources of vitamin A. They will supply the day's need for this important vitamin, if taken in adequate amounts. One quart of milk, two

ounces of butter, one ounce of cheese, and one serving of ice cream contain all the vitamin A needed by the average person for a day. Yellow and green leafy vegetables and egg yolks are the other important sources of vitamin A.

THE COOK'S CORNER

By Barbara Badger Burnett

Tuna Roll with Clam Sauce

2 cans White Star tuna
4 tablespoons Borden's St. Charles evaporated milk
2 tablespoons lemon juice
2 teaspoons scraped onion
2 tablespoons chopped parsley
 $\frac{1}{2}$ teaspoon salt
2 cups Globe Biscuit flour

Mix the biscuit flour with enough milk to make a stiff dough. Mix all ingredients. Roll the dough out in a sheet about $\frac{1}{4}$ inch thick. Spread with tuna mixture. Roll up like a jelly roll and bake on a buttered pan in a hot oven (425°) for about thirty minutes. Serve in slices with clam sauce.

Clam Sauce

1 can Pioneer minced sea clams
1 tablespoon Cloverleaf butter
2 tablespoons flour
 $\frac{1}{2}$ cup Cloverleaf cream
 $\frac{1}{2}$ teaspoon salt

Melt butter, add flour, and gradually add cream. Bring to boiling point; add clams; simmer for two minutes; and season.

Veal Balls with Dumplings

2 cups Globe Biscuit flour
1 pound chopped veal
2 cans tomato soup
2 cups water
1 teaspoon salt
 $\frac{1}{2}$ teaspoon pepper
1 bay leaf
2 tablespoons minced onion.

Season the veal with salt and pepper. Form into twelve small balls, brown in a deep kettle. Add the tomato soup, water, onion, and seasonings. Simmer until meat is cooked. Mix dumplings from biscuit flour and drop by spoonfuls into boiling sauce. Cover tightly and steam for ten minutes.

Spring Salad Bowl

Trim a large salad bowl with lettuce leaves. Fill half full of crisp shredded lettuce. Cover the lettuce with a layer of chopped green onions and shredded green pepper. Around the outside arrange sliced tomatoes and cucumbers. Sprinkle the center with Three Diamonds Brand crab meat and garnish with radishes and ripe olives. Just before serving season with salt. Serve with Nalley's French dressing.

Angel Cake

1 $\frac{1}{4}$ cups white from Milk White eggs
 $\frac{1}{4}$ cup beet sugar
1 teaspoon flavoring
1 cup Globe "A1" cake flour
1 teaspoon cream of tartar
 $\frac{1}{4}$ teaspoon salt

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CHURCH'S
PURE CONCORD GRAPE JUICE

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ASSOCIATION

CHURCH'S
GRAPE JUICE

Beat egg whites with egg whip until foamy; add cream of tartar; and beat until stiff enough to stand up in peaks. Fold in slowly, sugar and flour which have been sifted together. Add flavoring. Pour in an ungreased tube tin and bake in a slow oven (325°) for one hour.

*Chocolate Cream Filling
(For Angel Cake)*

1 pint Cloverleaf whipping cream
4 rounded tablespoons Ghirardelli's
ground chocolate
1 teaspoon vanilla

Stir chocolate into cream and let stand thirty minutes. Whip, sweeten with U. and I. powdered sugar. Add flavoring. Cut center out of angel cake; fill with chocolate filling. Cover outside also and let stand several hours.

Book Rack

(Concluded from page 156)

and mind of the man who knew the gospel of brotherly love as few persons have been privileged to know it.

The journal purportedly was written in code, for the express purpose of keeping the merely curious from reading it too easily. Dr. Hudson also went about telling it in a circuitous manner, also for the purpose of making the person who decoded it appreciate the message when he at last had it.—M. C. J.

AN ANTHOLOGY OF WORLD LITERATURE

(Edited by Philo M. Buck. Macmillan Company, New York, 1939.)

THE author states plainly in his preface that in his collection the problem has been one of exclusion of all national literatures "whose influence on the European tradition has been negligible or very recent." The introduction to the volume should be read by all who would know the value of the written word. A challenging note might be sounded for both authors and publishers in one statement by Professor Buck: "It is the glory of the tradition of literature in Europe that it has persistently and patiently and in varied attack sought out the central theme of human conduct and human responsibility. . . . We must be respectful to these foreign creditors. . . . Ours is a debt, too, that is not easy to repudiate—or safe."

The volume is a comprehensive one and includes authors who should be known to all who profess a love for literature.

—M. C. J.

PAUL REVERE SQUARE

(Louis Andrews Kent, Houghton Mifflin Company, Boston, 1939. 336 pages. \$2.50.)

THE author of the much-touted novel, *The Terrace*, has done a repeat in this, her latest book, *Paul Revere Square*. One sure way of interesting Latter-day Saints in a book is showing a pedigree chart. The author traces the genealogy of the Jocelyn family from 1839 to the present. Although there is the usual background of aunts and uncles, the story concerns itself particularly with Diana Jocelyn, an orphan left to the not-so-temperate mercies of those same aunts—and an uncle who mellows under her genial influence.

Although the beginning of the story is tragic enough, chronicling as it does the deaths of Diana's parents and her uncle, Nicholas, the novel soon swings into a lighter mood, what with the nephews' vying for the hand of their niece, Diana, whose hand contained roughly one million dollars.

The author has a deft touch that makes her material readable.—M. C. J.

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FOR HELPFUL HINTS AND COMPLETE DETAILS listen to "Mary Foster, The Editor's Daughter", every Monday through Friday. KNX 8:00 A. M.—KSFO 12:30 P. M.

1000 CHANCES TO WIN one of these handsome sets of eleven pieces of newest-style PYREX. Add sparkle to your kitchen. Make cooking and cleaning easier. Clip this ad for a reminder. It may not appear again.

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6-CUP PERCOLATOR



CASSEROLE with pie plate cover



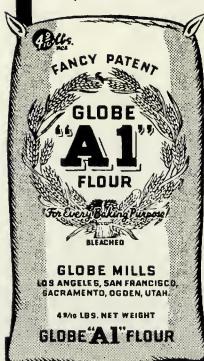
FRYING PAN with detachable chrome handle



1 QUART SAUCE-PAN used with chrome handle



SIX NEW STYLE thin custard cups



Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSE, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

A LETTER FROM THE COMMITTEE

THE following letter is self-explanatory. It is hoped it will receive the attention its importance deserves:

Stake Presidencies, Supervisors and Officers of Priesthood Quorums

Dear Brethren:

As a reminder of suggestions and instructions sent to you several months ago, please find herewith a copy of President Clawson's letter. (See August, 1939, *Improvement Era*, page 487.) We ask that you again carefully read this letter and that it be read and considered for action in the monthly meeting of the Stake Melchizedek Priesthood committee with the officers of Priesthood groups and quorums.

This letter calls special attention of Priesthood quorum officers to some of their duties—visiting and keeping in touch with their members and conducting a campaign among them for the non-use of liquor and tobacco. Will you please urge that questions on the Quarterly Report Forms pertaining to these matters be fully answered as well as all other questions. Further, kindly do your best to have these Quarterly Reports reach President Clawson's office within ten days of the close of each quarter.

We believe that the distribution among and reading by all quorum members of the three booklets on the non-use of liquor and tobacco should be completed without further delay. Therefore we ask that this matter be presented to all quorum officers, Melchizedek and Aaronic, and that they be urged to complete this phase of the campaign without delay. A well planned "drive" in each quorum would soon complete this work that has been dragging all too long. Brethren, please act to get this matter behind you.

Brethren, we have confidence in you. We appreciate that you have difficulties in some of these matters. But we trust none of you will become discouraged and that through energy, persistence, and the merited help of the Lord you will achieve new successes in your Priesthood work.

Sincerely your brethren,

PRIESTHOOD COMMITTEE, COUNCIL OF TWELVE,
By Joseph Fielding Smith, Chairman.

ANTI-LIQUOR-TOBACCO COLUMN

WASTE AND SIN CONTINUE

THE following official figures indicate the challenge to a liquor-tobacco non-use campaign in Utah. The State Liquor Control Commission furnishes the figures for hard liquor and the State Tax Commission those for beer and Tax

cigarettes. Amounts paid for "bootleg" liquor, cigars, and other forms of tobacco than those in commercial cigarettes (not taxed in Utah) are not included.

About a third of a million dollars more was paid in Utah for cigarettes and alcoholic beverages during 1939 than for all kinds of Federal taxes. Yet the latter, the burden of which we bitterly complain, were for services and benefits, but the former was waste and sin. How foolish we are:

Paid for	1937	1938	1939
Cigarettes	\$ 2,687,604.30	\$ 2,672,656.65	\$ 2,823,383.10
Beer	4,500,000.00	3,959,922.30	4,090,464.00
Hard Liquor	4,090,326.09	3,938,565.75	3,966,035.67
Total	\$11,277,930.39*	\$10,571,144.70**	\$10,879,882.77

**Improvement Era*, March, 1938, p. 109

***Improvement Era*, March, 1939, p. 165

WHAT CAN WE DO?

Law Enforcement

IN most states, if not in all, particularly in Utah, there are excellent laws relative to the sale of narcotics to boys and girls. We suggest that all of our stake committees make a special feature of the enforcement of these laws in their respective states. The Municipal League of Utah and the County Officers' Association have passed resolutions in their respective state meetings favoring the enforcement of these

laws. But laws of this kind are never enforced, experience shows, unless there is a public demand for enforcement. So we suggest that our committees be active in supporting public enforcement officials to the end that these laws will be observed. We call your attention to a special menace—vending machines from which minors may get cigarettes. The use of these machines by merchants should be prohibited unless the merchants are willing to see that no minors are permitted to operate them.

QUORUMS ACTIVE

In the letter of the First Presidency inaugurating the Campaign for the Non-use of Liquor and Tobacco these statements are made:

Make this campaign a project for all the Priesthood quorums, both Melchizedek and Aaronic, charging the quorums with the responsibility of (a) keeping their own members free from the vice of using alcohol and tobacco, and (b) assisting all others to do likewise.

We urge that all committees contact their Priesthood quorums in their stakes and wards with the view of urging them to follow the instructions of the First Presidency relative to this Campaign for the Non-use of Liquor and Tobacco.

MATERIAL SENT TO THE FIELD

Recently the Morris Record and Film, also lantern slides carrying temperance gems to be used in picture shows, have been sent to the field. It is hoped that abundant use will be made of this material.

INITIATE NEW THINGS

We believe that all local committees should try to initiate one or more features promoting the interests of the campaign. Among those who have done this is the committee of Juab Stake. Judge Will L. Hoyt, a member of the high council of that stake, proposed a "Teetotaler Campaign" which was approved by the stake authorities and is now in progress. The feature of this Campaign is a pledge which is as follows:

PLEDGE OF THE TEETOTALER

I am opposed to drunkenness.

I believe that America will be a safer place and a better place to live if drunkenness is decreased.

I believe that total abstinence from the use of liquor is the safest course for all men and women and the only safe course for many.

I realize that my example may influence other people.

I am willing to forego the use of liquor altogether in order that no one who cannot control his drinking may try to justify his drunkenness by referring to my example.

I resolve to abstain totally from the drinking of alcoholic liquor and from inviting others to drink liquor for at least months from this date.

I further resolve to persuade at least five others to make this resolution—each of them to persuade at least five others to do likewise—thereby welding an ever-growing chain of "friends of temperance—foes of drunkenness."

Dated 19

Send 3-cent stamp to The Teetotalers, Nephi, Utah, for additional copies.

CONTRIBUTIONS BY DR. OAKES

DR. L. WESTON OAKES of Provo, one of our best informed physicians on the physiological effects of narcotics, sends us the following items:

1. TOBACCO AND HEART BLOCK

IN these days of increasing deaths from heart disease, especially of the kind involving blood vessels of the heart and its nervous control, the following quotation is significant. Interpreted in lay terms it means that tobacco in some way interferes with that part of the nervous system which automatically regulates those functions carried on in our bodies without our having any voluntary control over them. This observation applies especially to the control mechanism of heart action. Disturbance of these nerves is responsible for that fatal disease known as heart block.

"It appears from the findings presented in this paper that tobacco has a sensitizing influence on the cardio-inhibitory carotid sinus reflex.

"That tobacco has a decided influence on the organs controlled by the autonomic nervous system has been shown repeatedly by numerous observers." ("Tobacco and the Cardio-Inhibitory Carotid Sinus Reflex," Louis H. Sigler, *Medical Record*, January 6, 1937, page 19.)

(Concluded on page 171)

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

139th Quorum of Seventy Advances New Type of Report for Missionary Activity

IN furnishing a brief, but very adequate and informative account of the year's activities, the annual report of the 139th Quorum of Seventy which was presented at a recent quarterly conference of the Big Horn Stake suggests a type worthy of emulation. The report is an evaluation as well as a resume of the quorum's participation in the stake mission, radio programs, foreign missions, and other activities. Of particular interest are the "portraits in miniature" of quorum members serving in foreign missions: interesting paragraphs of history and comment which briefly sketch the labors of each missionary to date. Following are selected paragraphs representative of the report:

Gerald Lynn: Has interested the Chilean Consul at Buenos Aires; plays tennis with him; attended the embassy for Christmas dinner. Doing excellent work among the Argentinians.

Norman Sorensen: Denmark. Has been in Copenhagen and has recently been transferred to Aarhus; in charge of the branch and is district president. Mission president rates him as outstanding. Has been doing a wonderful service among the present-day relatives and descendants of his ancestors.

Alvard Cox: Is now located in Council Bluffs, Iowa, the old site on the Mormon

(Concluded on page 171)

YEARLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Year of 1939

		MISSIONARY ACTIVITIES		1939	1938
1. Number of times out doing missionary work			100,043	89,825	
2. Hours spent in missionary work			217,801	208,240	
3. Number of converts entered for the first time			75,649	57,156	
4. Number of invitations to return			68	58	
5. Number of revisits			61,775	59,099	
6. Number of Gospel conversations			175,337	166,937	
7. Number of standard Church works distributed:					
Copies of the Bible	Loaned	Sold	230	151	
Copies of the Book of Mormon			1,794	1,805	
Copies of the Doctrine and Covenants			210	259	
Copies of the Pearl of Great Price			174	194	
TOTAL (loaned and sold) (not classified—134)			4,951	10,239	
8. Number of tracts and pamphlets distributed			6,9	5,34	
9. Number of hall meetings held by missionaries			1,668	2,391,36	
10. Number of cottage meetings held by missionaries			3,391	3,473	
11. Number of missionaries who attended cottage and hall meetings			7,748	8,089	
12. Number of missionaries investigated present cottage and hall meetings			24,909	26,549	
13. Number of baptisms as a result of missionary work:			35,653	38,991	
(1) Of people over 15 years of age			946		
(2) Of people under 15 years of age					
a. Both of whose parents are members			753		
b. Only under 15 years of age			521		
TOTAL			2,220	1,757	
15. Number of inactive members of the Church brought into activity through stake missionary service during the year			3,806	4,389	
Number of stakes in the Church			129	126	
Number of stake missions organized			128	122	
		MISSIONARIES (As of December 31, 1939)			
Number of stakes reporting			103	92	
Number of districts			361	295	
Elders			345	303	
Seventies			1,169	1,150	
High Priests			252	262	
Women			395	349	
TOTAL			2,101	2,064	
Number of missionaries making the minimum requirement			561		
Number of missionaries making less than minimum requirement			1,111		
Number of inactive missionaries			379		
Not classified			50		
TOTAL (agrees with total above)			2,101		

According to the figures and calculations, the stake missions in 1939 have performed their labors, bringing to a close the efforts of this year, on a basis that seems almost unbelievable. All the expenses that the Church has borne in connection with the stake missions during 1939 have averaged only \$1.68 for each convert baptized. In a number of cases, our stake missions have reported

(See also editorial, "In Home Pastures," page 160)

one baptism for each twenty-five hours of work. In some stakes this runs a little higher. In considering the splendid piece of work done in connection with the 3,806 inactive members brought back again into their proper activities and to the payment of their tithes and offerings and attendance at Sacrament meetings, we feel that the stake missionary efforts for 1939 have been highly successful.

Melchizedek Priesthood Outline of Study, April, 1940

TEXT: *Priesthood and Church Government.*
(See supplementary readings, problems, and projects below.)

LESSON X

WHO MAY HOLD THE PRIESTHOOD
(Read Chapter 6, pp. 72-75.)

- I. The Lord's way
 - a. Plan of salvation universal (See Supplementary Readings 1)
 - b. All worthy men may hold Priesthood (See Supplementary Readings 2)
 - c. Fulness of Priesthood according to faithfulness (See Supplementary Readings 3)
- II. The Priesthood candidate
 - a. Must have Church membership
 - b. Selected by presiding officers
 - c. Presented to Church for approval
 - d. Ordained by laying on of hands
 - e. Receives progressive experience in successive ordination to higher offices
 - f. May lose Priesthood through inactivity
- III. Order in use of Priesthood
 - a. Lower subject to higher authority
 - b. Forfeiture of rights through apostasy, excommunication
 - c. In behalf of self and family: no limitation (See Supplementary Readings 4)
 - d. In behalf of Church: by appointment
- IV. Authority in action
 - a. Difference between authority and authorization
 - b. For the sake of order
 1. Ordination to particular office by proper authority
 2. Authorization (appointment) to officiate in (exercise powers of) that office
- V. Priesthood greater than any of its offices
 - a. Different callings, but same Priesthood

(Continued on page 166)

(Continued from page 165)

- b. Power of Priesthood bearer to perform any function in Priesthood when called by proper authority
- c. Authority in office derived from Priesthood

Problems and projects:

1. In what way does your understanding of the nature and operation of the plan of salvation influence your concept of Priesthood? Consider briefly what other world religions teach as the plan, the way of salvation. What is their corresponding view of Priesthood? What correlation do you find within each view?

2. Illustrate from the record of your own experience the statement: "Through ordination to successively higher offices in the Priesthood, the Church provides progressive experience and advancement for those holding the Priesthood."

3. Distinguish clearly between use of the Priesthood for self and family, and officially for the Church. Illustrate the difference between "authority" and "authorization": i. e., between potential power and appointment to use that power.

4. Explain: "The Priesthood is greater than its offices."

5. What challenge do you find in the statement: "Every man who holds the Priesthood is a minister of righteousness."

LESSON XI**WHO MAY USE THE PRIESTHOOD**

(Read Chapter 6, pp. 75-79)

I. Improper exercise of Priesthood

- a. Self-assurance of brethren strongly gifted
- b. Refusal to minister outside own ward: a misconception
- c. Failure to recognize rights of fatherhood

II. Need of authoritative ordination

- a. "By prophecy"
- b. "By laying on of hands"
- c. Example: Calling of Joseph Smith
 - 1. Did not exercise gifts until Priesthood bestowed
 - 2. Required laying on of hands
 - 3. Never acted beyond authorized capacity
- d. Example: Book of Mormon record of ordination
 - 1. Alma: consecration of Priests and Teachers
 - 2. Limhi and his people: await authority to form Church

III. Operation of the Holy Ghost

- a. In ordaining to Priesthood
- b. In organizing Priesthood
- c. In enjoyment of gifts (See Supplementary Readings 5)

IV. Keys of Priesthood

- a. Distinguished from Priesthood
- 1. Priesthood is general authority
- 2. Keys the power to direct labors performed by that authority
- b. Do not increase Priesthood
- c. Held in their fulness by President of Church
- d. May be delegated, in any portion, for particular labor
- e. For sake of order in directing performance of every act: in time, place, manner

Problems and projects:

1. Have someone review briefly illustrations from scripture of unauthorized ministrations in priestly functions and their consequences. (See *Talmage, Articles of Faith*, pp. 183-186: Korah and his associates, Aaron and Miriam, Uzza, Saul, Uzziah, the seven sons of Sceva.)

Supplementary Readings*For Priesthood and Church Government*

1. The Church exists to advance the Great Plan by which, in the end, every man may live happily on earth and at last enter into eternal progression. All must be active in working out their own proper destinies, and in assisting in advancing the whole Plan. All, therefore, need the authority of the Priesthood to officiate as may be required by the work of the Church or in their own behalf. If the work of the Church were delegated to a few members, it would probably be reasonable for a few men to hold the Priesthood. When, however, every member must or should take upon himself a part of the active work of the Church, it is necessary that every man hold the authority of the Priesthood so that he may authoritatively perform the necessary acts in the use and propagation of truth. In fact, in the Church, all men who have attained sufficient experience hold or should hold the Priesthood. (John A. Widtsoe, *Rational Theology*, p. 101.)

2. It is clear that there is no Priesthood class in the Church of Jesus Christ. The Priesthood belongs to all. This is another distinguishing mark of the true Church, which rests its doctrines upon eternal principles as already outlined. The general possession of the Priesthood by all worthy male members of the Church is only in conformity with the theory of the Gospel, which makes the Plan one of intelligent, united effort under the direction of beings of higher intelligence, and which declares that the highest individual satisfaction can be obtained only when all other individuals are simultaneously advancing. (Ibid., 102.)

3. As I understand it, the man who works in the shop, whether as tailor, carpenter, shoemaker, or in any other industrial department, and who lives according to the law of the Gospel, and is honest and faithful in his calling, that man is just as eligible to the receiving of these and all the blessings of the New and Everlasting Covenants as any other man; through his faithfulness he shall possess thrones, principalities, and powers, and his children become as numerous as the stars in the firmament or the sands on the sea shore. (Lorenzo Snow, *Journal of Discourses*, Vol. 18, p. 301.)

4. He has given to this people the Priesthood. He has placed it upon almost every man in Zion. Almost every man bears a portion of the Holy Priesthood, Aaronic or Melchizedek. We are almost a nation of Priests—of High Priests, Seventies, Elders—men bearing the Priesthood and authority of God. We have each of us the right to approach the throne of grace, to hear from the Father, to receive counsel, to re-

(Continued on page 175)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

PLANS FOR AARONIC PRIESTHOOD RESTORATION ANNIVERSARY ANNOUNCED

PLANS for the commemoration of the 111th Anniversary of the restoration of the Aaronic Priesthood, which occurred on May 15, 1829, have been announced. Three events are planned in the celebration: The annual Aaronic Priesthood pilgrimage on Saturday, May 18th; special quorum meetings Sunday, May 19th, and commemorative Sacrament Services in all wards and branches the evening of that day.

The theme for the annual pilgrimage is "Honoring the Three Witnesses of the Book of Mormon." It is suggested that stakes, groups of stakes or wards, if preferred, conduct commemorative services in some wooded or shaded place corresponding as nearly as possible to the spot on the Susquehanna River where the Aaronic Priesthood was restored. Games, luncheon, and other features are suggested for the day or evening.

The principal celebration of the day will be special services at the cemetery at Clarkston, Cache County, Utah, at the grave of Martin Harris. Services will be held at 2:00 p. m., Saturday, May 18th. Members of the Presiding Bishopric and other speakers will participate, and all stakes within reasonable distance of Cache Valley are invited to join, if they desire. Smithfield Stake, in which Clarkston is located, will act as host stake for the occasion. Details of this program will be announced later.

Special programs printed in Priests, Teachers, and quorum manuals will be featured in quorum meetings on Sunday, May 19th. The Sacrament service in all wards and branches on that day will be conducted by members of the Aaronic Priesthood under the direction of bishoprics and branch presidents, with the principal program features being presented by quorum members. The theme for the commemorative Sacrament Service is "Honoring the Priesthood."

Suggested programs for the pilgrimage and the Sacrament Service follow:

ANNUAL AARONIC PRIESTHOOD PILGRIMAGE

Saturday, May 18, 1940

(The 111th Anniversary of the Restoration of the Aaronic Priesthood is Wednesday, May 15th. The Restoration occurred May 15, 1829.)

Theme: "Honoring the Three Witnesses of the Book of Mormon."

Place: A shaded or wooded spot on the bank of a stream, duplicating as nearly

as possible the place on the Susquehanna River near Harmony, Pennsylvania, where the Aaronic Priesthood was restored May 15, 1829. If such a place is not available, one as nearly like it as possible in each locality may be selected. The place chosen should be visited in advance by members of the committee to plan the setting and take advantage of any natural situation which may lend itself to the program.

Stakes within reasonable distance of Cache Valley are invited to join in the services at the grave of Martin Harris at Clarkston, Cache County, Utah. Members of the Presiding Bishopric will participate. The service will be held at 2:30 p. m.

(The graves of Oliver Cowdery and David Whitmer are in Richmond, Ray Co., Missouri.)

Organization: Stake basis, under direction of Stake Aaronic Priesthood Committee where practicable. Isolated wards may prefer to conduct the pilgrimage on a ward basis. Where groups of stakes prefer to cooperate, this may be done.

Time: The entire day or afternoon and evening, or afternoon only.

Program: A suggested program is as follows:

Plan to reach the site selected, if possible, in time for lunch. Special music or other entertainment features could be presented during the luncheon period.

The principal event of the day should be the Restoration Service at an appropriate time during the afternoon. Following the program, games, hikes, or other recreation features should be provided for.

If conditions are suitable and it is considered desirable, the program may be extended to include a camping service, the feature of which should be stories from the Book of Mormon of interest to boys, it being remembered that it was while translating the Book of Mormon that the inspiration came to Joseph Smith and Oliver Cowdery to go into the wilderness to pray for understanding of the principle of baptism; and that the result was the restoration of the Aaronic Priesthood and the first baptisms by authority of the Priesthood in this Dispensation.

SUGGESTED PROGRAM FOR THE RESTORATION SERVICE

(The service to be conducted by a Priest, under the direction of the Stake or Ward Committee.)

Aaronic Priesthood Chorus: "We Thank Thee, O God, for a Prophet."

Opening prayer, by a Teacher.

Vocal or instrumental number—a trumpet solo "Nephite Lamentation," a quartet of Priests or Teachers, or a chorus of Deacons, or other appropriate number.

"How the Book of Mormon and the Aaronic Priesthood are associated in Church History," by Stake Chairman of Aaronic Priesthood. (5 Min.)

"The Place of Martin Harris in Church History," by a Teacher. (5 Min.)

"How David Whitmer lived and died true

to his Testimony of the Book of Mormon," by a Priest. (5 Min.)

Congregational singing: "Praise to the Man."

(Each quorum should learn the words and practice this song between now and May 18th, in order that in rendition, spirit, and understanding, this number may be a feature of the service.)

"Oliver Cowdery as a Special Witness for Joseph Smith," by a Priest. (5 Min.)

(Oliver Cowdery was a witness to the Translation of the Book of Mormon, one of the Three Witnesses, a witness to the Restoration of the Aaronic Priesthood and Melchizedek Priesthood, the first baptisms, and many of the important early revelations to the Church.)

Chorus or Quartet: "Joseph Smith's First Prayer."

"What the Church expects of members of the Aaronic Priesthood," by a member of the Stake Presidency, or of the Stake Aaronic Priesthood Committee, or other representative. (5 Min.)

Announcement of plans for recreation events.

Closing song, "O Ye Mountains High."

(This song should be memorized and rehearsed by each quorum between now and May 15th.)

Closing prayer, by a Deacon.

SUGGESTED PROGRAM FOR AARONIC PRIESTHOOD SUNDAY, MAY 19, 1940

(The actual 111th Anniversary of the Restoration of the Aaronic Priesthood was Wednesday, May 15. The year of the Restoration was 1829.)

QUORUM MEETINGS:

It is urged that special preparation be made for all Aaronic Priesthood Quorum meetings on that date, and that a sincere effort be made to secure the attendance of every member of every quorum. Assignments for the quorum meeting program should be made well in advance. Programs are published in all quorum manuals.

SACRAMENT MEETING:

In harmony with the custom followed for many years, it is planned that Sacrament meetings on this day shall be conducted by members of the Aaronic Priesthood under the direction of the bishopric. (See suggestions following the program.)

PROGRAM:

Theme: "Honoring the Priesthood."

A Priest with two assistants to conduct the meeting under the direction of the bishop.

Teachers and Deacons to act as ushers, doorkeepers, and messengers under the direction of a Priest.

1. Opening Song, "True to the Faith."

2. Prayer, by a Teacher.

3. Aaronic Priesthood Chorus or Quartet.

4. Sacrament Service.

Priests to administer Sacrament.

Teachers to assist in preparation of Sacrament Table.

Deacons to pass Sacrament.

Special attention should be given to the Sacrament Service. Every detail should be checked. A fine spirit of

reverence should be established. All participating should give special care to cleanliness of person and of clothing. This service should set a standard for the future.

5. Scripture Readings, by four Teachers. a. Doc. and Cov. 84:31-45.
b. Doc. and Cov. 84:85-100.
c. Doc. and Cov. 20:38-60.
d. Statement of President Brigham Young concerning Priesthood, found on page 7 of Priests' Manual for 1940.
6. Presentation by four Deacons—"The Restoration of the Aaronic Priesthood." a. Why the Priesthood was restored.
b. When and where it was restored.
c. How it was restored.
d. Circumstances under which it was restored.
(3 Minutes each.)
7. "How the Restoration Fulfilled Prophecy," by a Priest. (8 Min.)
8. Chorus, Duet or Solo, or Instrumental Selection by member or members of the Aaronic Priesthood.
9. "What the Adult Aaronic Priesthood Plan has meant to me," by an adult member. (8 Min.)
10. "Our Plans for Aaronic Priesthood Social and Fraternal Activities this Year," by Chairman of Ward Aaronic Priesthood Committee. (5 Min.)
11. "Progress of the Aaronic Priesthood in our Ward," by the bishop, who is president of the Aaronic Priesthood in the Ward. (5 Min.)
12. Closing song, "Praise to the Man Who Communed with Jehovah."
13. Benediction, by a Teacher or Deacon.

Suggestions

All presidents of quorums should sit on the stand if possible. Counselors also, if space is available.

Assignments of all details of the program should be made early, and careful preparation should be urged. Member of bishoprics and advisers should assist members where desired.

All members of the Aaronic Priesthood should sit together as quorum groups as near the stand as possible.

Members should be encouraged to give particular attention to their personal appearance.

Members assigned as ushers, doorkoopers or messengers should be given definite instructions and assignments.

An outstanding Priest should be selected to conduct the meeting under the direction of the bishop.

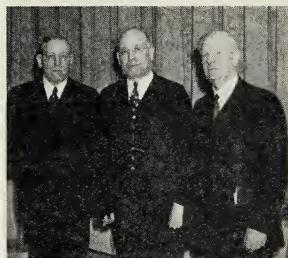
A special campaign should be conducted to induce all members of the Aaronic Priesthood to attend quorum meetings and this Anniversary Sacrament Service.

It is very desirable that groups of Aaronic Priesthood members be trained in singing suitable choruses for this occasion. It is preferable to have each chorus of boys of approximately the same age.

The General Superintendency of Sunday School has approved the recommendation that the two-and-a-half-minute talks in Sunday School on May 19th may be given by members of the Aaronic Priesthood with topics suitable to the day.

The Presiding Bishopric.

LEADERS APPEAL FOR COOPERATION IN AARONIC PRIESTHOOD EXTENSION PLAN



LEFT TO RIGHT: ELDER GEORGE Q. MORRIS, GENERAL SUPERINTENDENT Y. M. M. I. A.; PRESIDING BISHOP LEGRAND RICHARDS; ELDER GEORGE D. PYPER, GENERAL SUPERINTENDENT DESERET SUNDAY SCHOOL UNION.

PRESIDING BISHOPRIC, GENERAL SUPERINTENDENCIES OF SUNDAY SCHOOLS, AND Y. M. M. I. A.
JOIN IN LETTER

February 9, 1940.

Dear Brethren:

The beginning of the year 1940 finds more boys and young men active in the Aaronic Priesthood program of the Church than at any time in the past. Still, there are many of our boys who are not yet active in any program of the Church. These inactive boys and young men need our attention. We appeal to every person in the stakes and wards of the Church who has any responsibility whatever for the success of the program of the Aaronic Priesthood quorums, Sunday School classes, or M. I. A. groups, containing members of Aaronic Priesthood age, to join in a Churchwide effort to attract and hold in the Aaronic Priesthood program every possible member. We cannot afford to lose one of them.

Responsibility for all the boys and young men of the wards already rests with those who are assigned to leadership in the groups mentioned above. The Aaronic Priesthood Extension Plan is a means which affords opportunity for those who already have this responsibility in Priesthood quorums, Sunday School classes, and M. I. A. groups to cooperate in fulfilling their assignment and discharging their responsibility. With the present demands for leadership in the Church and the unmistakable evidences that these demands are to increase, it is important to the welfare of the Church and its future growth and progress that every possible boy and young man be given the training, experience, and development which come from participation in the splendid programs which have been provided for the youth of Zion. One prominent leader has said: "We must save our boys, because if we save the boys, we save the Church." Conversely, as we fail to hold the boys, and as we permit them to remain inactive, we retard the growth and progress of the Church.

To accomplish the objective which has been set up, four steps are of vital importance:

First, securing, training, and retaining the best boy leaders available in each ward; *Second*, careful study, development, and correlation of the programs which are prepared by the central groups responsible for each of these programs. In this connection, it is extremely important that the programs, as provided, shall be followed according to the suggestions and recommendations of those who have provided them, and that every possible effort be made so to enrich and develop each program as to make it attractive to every young man or boy; *Third*, that a proper activity program be provided by these three groups for the young men and boys of the ward, giving due consideration to the recommended programs of each group and to the needs of the boys of any age group. These activity programs should be adequate and properly distributed between the three groups, but care should be exercised that the activity and recreation phases of the program shall not be overdone; *Fourth*, after the first three steps have been taken, then the active missionary work among inactive boys and young men should begin, based upon an actual survey and a check of the ward records to make sure that the name of every person of Aaronic Priesthood age is listed on one of the cards provided for that purpose, without charge, by the Presiding Bishop's office. If any ward is not supplied with these cards, a request should be made immediately for the proper number, and they should be followed through and used as a basis for the missionary phase of the Aaronic Priesthood Extension Program.

Brethren, the responsibility for the boys and young men of the Church is yours and ours. We have all been called by proper authority to plan, prepare, supervise, and direct the programs which are designed to establish in the heart of every boy and young man of Aaronic Priesthood age a testimony of the truth of this great Latter-day work, and to provide a means of and encouragement for securing the development and advancement for each of these respective groups.

We appeal to stake presidencies and stake Aaronic Priesthood extension plan committees, to bishoprics of wards, quorum advisers, Sunday School teachers, and M. I. A. leaders to join in a Churchwide effort to be prosecuted diligently during 1940, to reach and hold the highest possible number of members of the Aaronic Priesthood, in order that they may be prepared as far as is possible for leadership and service in the Church.

Yours sincerely,

THE PRESIDING BISHOPRIC

LeGrand Richards
Joseph L. Wirthlin
Marvin O. Ashton

THE GENERAL SUPERINTENDENCY OF SUNDAY SCHOOLS:

George D. Pyper
Milton Bennion
George R. Hill

THE GENERAL SUPERINTENDENCY OF Y. M. M. I. A.:

George Q. Morris
Joseph J. Cannon
Burton K. Farnsworth

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Ward Teacher's Message for April, 1940

FAMILY PRAYER

"All things whatsoever ye shall ask in prayer believing, ye shall receive."
—Matt. 21:22.

FROM the dawn of history, prayer has been one of man's greatest sources of comfort, solace, faith, and power.

In our Church both individual and family prayer have been taught from the beginning. There has been no change in that teaching. Latter-day Saints are urged to engage in both secret and family prayer.

In the revelations (see Doctrine and Covenants, Section 66, revelation on prayer, and Section 68, verses 28 and 33) it is made clear that members of the Church are to pray and to teach their children to pray. These instructions are given:

Pray unto the Lord, call upon His holy name. . . . And they shall teach their children to pray and to walk uprightly before the Lord. . . . And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season therefore, let him be had in remembrance before the judge of my people.

It days like these, described a hundred years ago in prophecy as "the days to come," that family which engages in regular family prayer is unified, strengthened, and fortified against temptation and trouble. Today in thousands of Latter-day Saint homes this important duty is discharged religiously and the blessings of the Lord are received. In other homes it has ceased. This is regrettable.

What should we pray for? The Lord's Prayer answers that question. It is a model. The Savior said: "After this manner shall ye pray." Some may say, "Why should we pray audibly when the Lord can understand our very thoughts?" If we were speaking directly to Him would we not speak audibly?

Brigham Young said:

In our family circles let every heart be united with the one who takes the lead by being mouth before the Lord, and let every person mentally repeat the prayers and all unite in whatever is asked for, and the Lord will not withhold, but will give to such persons the things which they ask for and rightly need.

The principal objective of Ward Teaching suggested for April, 1940, is to bring about a revival of the practice of family prayer in the homes of the Saints.

MT. OGDEN STAKE WARD
TEACHING BULLETIN,
APRIL 11, 1937

1. Ward Teaching is a permanent institution in the Church, which the stakes and wards cannot suspend or alter.
2. Ward Teaching is a duty imposed by the Church as a requirement of all who hold the Priesthood.
3. It is an honor to discharge the responsibility of a Ward Teacher.
4. Blessings flow from the fulfillment of this responsibility in proportion to the earnestness and sincerity of our efforts, and these blessings come to the Ward Teachers, on the one hand, and to the members who are visited, on the other, and we should not deprive ourselves or those whom we should teach of these blessings.
5. Every member of the Priesthood, whatever may be the position or office he holds, is subject to call by the bishop to do Ward Teaching, and those who hold office should respond cheerfully so as to set a good example of willingness

to serve as Ward Teachers to the most humble man or boy who is called to that work.

6. Exercise of the Priesthood in any capacity brings joy and happiness, because it can only be exercised in doing good, and doing good to others is the source of the greatest joy in life.

Aaronic Priesthood

WHAT ARE QUORUM PROJECTS?

LISTING the Standard Quorum Awards as one of the topics in stake quarterly conferences devoted largely to Aaronic Priesthood, has aroused interest in the plan, resulting in numerous inquiries concerning various features. The most frequently asked question is, "What is a quorum project?"

Quorum projects, as defined for the purpose of the Standard Quorum

Award, are projects undertaken as a quorum and which are not included in the regular duties or assignments of members.

To illustrate: When deacons gather Fast Offerings and Welfare Plan contributions they are simply performing a regular duty as quorum members. This would not be considered a project. Neither would ward teaching, performing baptisms, administering the sacrament, ushering, or similar duties which are really assignments of duty, be considered as projects.

Participating in Welfare Plan projects of any nature, clean-up campaigns around stake or ward buildings, safety campaigns, making safety surveys of Church buildings, assisting the poor or aged, assisting the Relief Society, directing traffic for stake or ward gatherings, and similar activities outside of regular quorum assignments are projects under the Standard Quorum Award plan.

At least fifty per cent of the quorum members must participate in two or more such projects to qualify the quorum for this requirement.

AARONIC PRIESTHOOD HANDBOOK

THIS publication includes complete information on quorum work, the Extension Plan, and Adult Aaronic Priesthood. In addition, it contains a wealth of valuable information on Aaronic Priesthood history, development, and procedure. An effort has been made to answer all questions on Aaronic Priesthood activities in every field. The price is ten cents a copy postpaid. A copy should be in the hands of every person in stakes and wards connected in any way with Aaronic Priesthood leadership. Orders should be sent to the Presiding Bishop's Office with cash accompanying the orders.

QUORUM AND CLASS MANUALS

MANUALS for Priests, Teachers, and Deacons' quorums for 1940 and also for Adult Aaronic Priesthood groups are available from the Presiding Bishop's Office. The price of each manual is ten cents postpaid. It is intended that each quorum member, in addition to Bishops, Advisers, and Stake Committees, should have the manual which is the text book for all quorum lessons. A manual secretary is suggested for each quorum to take orders, collect the money, and report to the quorum adviser.

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
President and Treasurer.

JOSEPH CHRISTENSON,
Vice President.

ARCHIBALD F. BENNETT,
Secretary and Librarian.

JOHN A. WIDTSE, A. WILLIAM LUND,
JAMES M. KIRKHAM,
MARK E. PETERSEN.
Directors.

HAROLD J. KIRBY,
Assistant Secretary.
L. GARRETT MYERS,
*Assistant Treasurer and
Superintendent of Research Bureau*
ELLEN HILL,
Assistant Librarian.

FREELY YE HAVE RECEIVED

NEARLY ninety years ago the Gospel was carried to a family in England. The parents and their three children accepted it gladly. It brought to them a message of opportunity, progress, and happiness. After a time they emigrated to America, and crossed the plains to Utah amid hardship and sacrifice.

In Utah the family made its home. The parents lived out their days of faithfulness. The children married and reared families. Today the posterity of this worthy pioneer couple are numerous, well-known, and highly respected. Grandchildren and great-grandchildren are prominent in the religious and civic life of the community, and in the number are found presidents, bishops, and trusted officials in numerous capacity. They are for the most part business leaders of sound judgment and financial standing. That one original family group has become a multitude. The poor, struggling immigrants, through the goodness of the Lord, have been prospered exceedingly on this chosen land of promise.

How fitting it seemed a few years ago when one descendant of this faithful couple came to the office of the Genealogical Society of Utah and tendered his check for \$500.00. "I cannot find any records," he said, "on my own ancestry, so I wish you to take this amount and use it to help others secure their records."

Such a generous attitude touched the hearts of officials at the Society. They determined to utilize part of the money to trace, if possible, the ancestry of this public-spirited donor. The Lord blessed the efforts made, and a considerable record was obtained of the progenitors and the families of this good brother. The remainder of his contribution was used to good advantage to help a large number of other families obtain similar results.

We mention this instance to remind our readers that the Genealogical Society of Utah is a public-service institution, whose purposes are "benevolent, educational, and religious—pecuniary profit not being the object: benevolent in collecting, compiling, establishing, and maintaining a genealogical library for the use and benefit of its members and others; educational in disseminating

information regarding genealogical matters; religious in acquiring records of deceased persons in connection with ordinances of the religion of our Lord and Savior Jesus Christ, said association to be conducted in harmony with the rules and order of said Church."

Being a corporation, it is perfectly legitimate and proper for funds to be placed in the keeping of this institution by bequests or outright donations. Frequently amounts are left by will to be used in trust by the Society for research and temple work in behalf of the donor's ancestors. It is equally fitting for amounts to be left for the specific purpose of furthering the general cause—a most worthy one.

Two years ago one good sister left to the Society \$500.00. The terms of the bequest were as follows: "I give, devise, and bequeath to the then President of the Genealogical Society of Utah of the Church of Jesus Christ of Latter-day Saints, the sum of \$500.00 (five hundred dollars) to be, by him, held in trust and used for the general

DIMENSIONS OF A TEMPLE

By Edith Lovell

WHAT will it look like? It will be
Only as big and as fine as are we.

O let it be straight and let it be high
Like a sturdy lad with his head in the sky,
And let it be big enough to hold
A heaping hoard of the spirit's gold;

Deep as the measure of love and tears
Each soul has heired from the long, long
years;

Broad as the reach of a friendly hand
Of brotherhood from land to land;

Wide as the sweep of lessons learned,
Of knowledge sought and wisdom earned.

O let it be clean and let it be white
Like a maid in her long, fresh gown for
night,

And let it have the symmetry
Of first things first, as they ought to be.

O let it be gracious and let it be true,
And let it have beauty and grandeur too.

What will it look like? It will be
Only as big and as fine as are we!

purposes of said Society as his judgment and discretion may designate."

In such an event the president of the Society, in consultation with the Board of Directors, may specify that this sum be applied, for instance, to the Microfilm Fund for the copying of valuable vital or church records. Imagine the large number of pages of precious records that can be obtained with this amount.

Another good sister, who has made valiant effort in having temple work done, recently decided to give \$100.00 to the Book and Microfilm Fund. She selected the names of ten worthy friends and had the Society, in return for the amount she paid, issue a life membership certificate to each of the ten.

There are in the Church many such noble-spirited persons who have true appreciation and gratitude for the blessings the Gospel has brought to them and their parents and grandparents. In their memories they can look back to the condition of their forefathers in the old world when the Gospel first came to them. They recognize that these forefathers earned great blessings for their posterity. They are alert to the fact that the Lord has blessed them and their descendants, both spiritually and temporally. In their hearts they have a yearning to do something in a tangible way to express their boundless gratitude. They may not be able to give \$500.00 or \$100.00, though many could give more. Whatever amount can be given is equally acceptable, and will be utilized in the same good cause.

It should be remembered that today \$10.00 will accomplish much more in the purchase of records under the new method of obtaining them, than it ever could previously. Each contribution, large or small, will be helpful.

In early days our forefathers were occupied in building homes and chapels, colonizing the waste places, subduing the wilderness, and erecting temples. It is now our high obligation as their descendants, reaping advantages from their toil and hardships, to build a worthy, noble structure upon the foundation they laid so well.

Truly we may apply to ourselves the impressive teaching, "Freely ye have received, freely give."

Music

TRACY Y. CANNON,
Chairman

GEORGE D. PYPER,
First Vice Chairman and Treasurer

LEROY J. ROBERTSON,
Second Vice Chairman

N. LORENZO MITCHELL,
Secretary

GENERAL CHURCH MUSIC COMMITTEE

General Offices General Church
Music Committee

50 NORTH MAIN STREET,
SALT LAKE CITY, UTAH

MARVIN O. ASHTON
FRANK W. ASPER
JAMES E. BROWN
ALFRED M. DURHAM
LESTER HINCHCLIFF
GERRIT DE JONG, JR.
D. STERLING WHEELWRIGHT
ALEXANDER SCHREINER
FREDA JENSEN
FRANCES GRANT BENNETT

KNOWING THE MUSIC

By Dr. Frank W. Asper

EVER conductor should have a thorough knowledge of every number before he rehearses it with the choir. More than this, to impart the many inner meanings of a number to a chorus, to grasp its mood and content, he must know it so well that it is memorized. Then the spiritual content of the number will unfold itself to him, and he will be able to impart its message to his choir.

First, he must know the places where there might be trouble, anticipate them, and the moment uncertainty displays itself remedy it according to a pre-arranged plan. In this way he can save much valuable time. It is astounding how much easier and sooner a piece can be learned when this has been done. When such rapid progress is made, choir members are the first to notice it and become more enthusiastic in their support of the director.

The leader should also study the composition from the standpoint of construction. Certain parts of any number are more important and carry a more definite and vigorous message than others. The conductor should be able to discern and bring out these parts. The melody or part to be made prominent is not always necessarily in the soprano, but in a well-written composition often passes from voice to voice. The director through his musicianship should be able to discern this. These melodies may be only a few notes, but made prominent they can change the whole character of the piece, enhancing its beauty and loveliness.

Again, a foremost problem of the conductor is to obtain balance. We are all too familiar with the blatant type of choir. The ancient Greeks considered the one who could play or sing the loudest the best musician. They often had flute-playing contests and history tells us of one contestant who blew so loudly he broke a blood vessel, causing his death. The Psalms, too, tell us to "sing skilfully and with a loud noise," and often our choir singers sing as if they will be judged by the volume of tone they can produce and nothing else.

Sometimes we find a choral organization of many good individual voices

which has not been taught to get a proper balance and blending. Too often we are privileged to hear a quartet picked from the best voices in our ward or stake and find them very disappointing. Instead of a quartet we hear individual solo voices singing together. Only one or two voices singing to suit themselves are enough to produce a bad balance and a worse blending.

There are many ways in which the proper balance may be obtained. Let the conductor listen not only as he is directing the choir but also from the rear of the auditorium to see that every entrance is prominent in its place and that one part of the choir does not shout while the other sings softly. One of the most important things in working for a blending of the voices is to see that they all pronounce their vowels uniformly and that the tone is properly produced. Here the conductor is handicapped in getting balance and blend, for it is a thing that cannot be learned by mere vocal lessons. It must be studied and can evolve only through the leader's musicianship and judgment. His observation must be keen, always keeping in mind that the acoustics of the hall and many other factors may affect the balance and blend.

DR. FRANK W. ASPER ON CONCERT TOUR

BEGUN in January, a six-weeks' concert tour took Dr. Frank W. Asper, Salt Lake Tabernacle organist, into the southwest for a series of twenty recitals in as many cities. The itinerary included engagements at Phoenix, Arizona; Carlsbad, New Mexico; Oklahoma City, Oklahoma; and cities in Texas, among them, San Antonio, San Angelo, El Paso, Wichita Falls, and Amarillo.

Assisted by Beatrice Mayo, Hollywood contralto, Dr. Asper appeared in several concerts at colleges and universities; the Baylor University at Waco, Texas (one of the largest of Texas schools); the North Texas Agricultural College; Amarillo College; and the San Angelo College, where he also played at the First Baptist Church. Favorable publicity and appreciative audiences greeted all Dr. Asper's performances. The tour was managed by Robert Hollinshead of Hollywood.

Melchizedek Priesthood

Contributions by Dr. Oakes

(Concluded from page 165)

2. COFFEE AND TOBACCO IN FROSTBITE

"THE skin temperature of the fingers, toes, and ears is lower than that of the body. It has been demonstrated that caffeine and tobacco depress the temperature of the peripheral parts. Hot water, alcohol, and acetylsalicylic acid, on the other hand, raise the peripheral temperature. Two cups of coffee (in an habitual coffee drinker) will lower the temperature of the fingers two degrees for several hours. . . . The relation of tobacco and coffee to frostbite deserves further investigation." (*Journal of American Medical Association*, February 16, 1935, page 530. "Frostbite Among Employees of the City of New York During Winter of 1933-34.")

Quorum Projects

(Concluded from page 165)

trail. . . . Recently monuments and a park were dedicated here by the Church. . . . He is doing splendid work, especially among young people. . . .

The report lists in the above manner the outstanding activities of each of the fourteen foreign missionaries of the quorum and then continues:

SEVENTY'S DAY

Seventy's Day occurred four times during the year of 1938. Each of these days, the Seventy were called to minister to the wards and branches of the entire stake.

Visits to the distant wards and branches have in many instances meant travel of more than a hundred miles. We feel that the Seventies have been faithful and responsive in filling their assignments.

THE STAKE MISSION

The quorum has furnished the president of the stake mission since it was organized. To this work he gave himself unsparsingly.

The stake mission held Sunday evening services with the Saints and friends and investigators at meetings during the past year.

It has, as a mission, participated in the radio services of the quorum and has given three splendid programs on the air during the current season.

THE RADIO PROGRAM

The radio program from November to March of each year has become traditional with the quorum. A special radio committee has functioned in planning the work and much commendable service has been rendered in the area served by KGHL.

Mutual Messages

Executives

LETTER OF THANKS

THE Salt Lake City Council of Women's Committee on Finnish Relief, of which Mrs. J. L. Jones is chairman, wishes to thank the women of Salt Lake City and the state of Utah for the generous response they made to the call for help in this worthy cause in behalf of a people who have proved themselves worthy of the deepest regard by the citizens of the United States.

In responding to the call for funds to supply food, shelter, and clothing for a group of unfortunate who have been forced, through war, to leave their homes and take up residence at a distance from the front lines, we feel that the women of Salt Lake City and Utah have not only rendered a humanitarian service, but have shown great sympathy as well.

"Cast your bread upon the waters and in many days it will return," may be said of the Finnish people who showed the true Christian spirit of honesty in their attempt to pay their war debt to the United States.

We wish it were possible to thank each woman individually and say by her acts she may be helping stem the tide of communism and uphold democracy in assisting a Christian people to maintain their land free and Christianized.

Other members of the Women's Committee who have worked diligently are Mrs. John T. Wahlquist, Mrs. Winifred P. Ralls, Miss Elise Madsen, Mrs. W. E. Best, Mrs. Junius Hayes, and the members of the board of the Salt Lake City Council of Women, also the officers of the P. T. A., the National Woman's Relief Society, the Y. W. M. I. A., the Primary Association, and the District Federation of Women's Clubs.

Sincerely,

Mrs. L. A. Stevenson,
President Salt Lake City
Council of Women.

Y. M. M. I. A. BOARD APPOINTS NEW MEMBERS

NEWEST members to be named to the General Board of the Y. M. M. I. A. are Dr. W. Creed Haymond and Dr. George Stewart.

Dr. Haymond is a former board



Top: M Men and Gleaner Girl Convention in Maricopa and Phoenix Stake.

Second: Officers of the Gleaner Girl Committee in Maricopa and Phoenix Stake.

Third: Newly organized Palm Spring chapter of the Mutual Improvement Association of the California Mission.

Bottom: Explorer and Junior Dance, Palmyra Stake, Utah.

member, released four years ago when called to the presidency of the Bonneville Stake. He has had wide experience in dealing with the affairs and problems of young men, and is noted for his brilliant career in track during high school and college days. He has served in many Church positions.

Dr. Stewart is senior ecologist with the Intermountain Forest and Range Experiment Station at Ogden, Utah, and a member of the Ogden Area executive board of the B. S. A. He was recently appointed associate editor of the *Journal of Forestry*, and has assisted in the preparation of such Church publications as *Priesthood and Church Welfare* and the *Log of the Explorer Trail*.

M Men

Lynn L. Daines, chairman; Wayne B. Hale, Franklin S. Harts, Homer O. Warner, Werner Kiepe, George H. Hansen, Alma H. Pettigrew, Wesley P. Lloyd, John D. Giles.

PLAY in the so-called "biggest basketball league in the world" is bringing out some of the finest talent that has yet participated in M Men basketball.

M Men from Canada to Mexico and from Utah to California are competing to see who will be the favored sixteen teams who will come to Salt Lake City for the final All-Church Tournament to be held on March 20, 21, 22, and 23.

Reports from the field indicate more

interest than ever before. More real enthusiasm has been manifested, and what is more important the standards of the players have been raised. Credit for this must be given to the splendid leadership which is being given and to the fine attitude which the boys have taken toward the new rules on standards.

Portland and Seattle will be represented again in the division playoffs this year under a new sub-division plan which has been arranged. Reports from the southwest indicate that Old Mexico may be represented in the division play in Arizona.

Plans are already being made to make this tournament the biggest and finest yet. Keep the dates in mind—March 20, 21, 22, and 23, in Salt Lake City.

Gleaners

Hazel Brockbank, chairman; Kots C. Jensen, Vella Wetzell, Fred Jensen, Grace Nixon Stewart, Helena Larson, Florence Pincock, Marie Waldram.

IT is with appreciation for good leadership in our Gleaner department that we report unusual enthusiasm among our Gleaner Girls. The younger Gleaners are feeling the responsibility of enrolling girls of their own age through the contradictory project and some of the wards are now ready to bind a ward sheaf.

Treasures of Truth books are becoming quite popular again. It is interesting to note that this project goes over where the leader has first made her own book and is very enthusiastic about it. In one ward, the Gleaner officers planned a Treasures of Truth party. Girls in quaint, old-fashioned costumes, old-time melodies, a grate fire, a beverage and fruit cake, made a lovely atmosphere. The leader had gathered baby pictures of the girls and presented each girl with her own picture and the poem, "Kith and Kin."

As you already know, upon application at our office, the General Board will furnish a Gleaner Sheaf Scroll to any ward who has one hundred per cent of the unmarried girls between seventeen and thirty years enrolled in M. I. A. We would suggest the Ward Sheaf program be held as soon as possible. The first ward in the Church to bind a ward sheaf this year was Provo Sixth Ward. Congratulations!

Up to February 5th, the following wards have bound a Ward Sheaf and received their scroll: Provo Sixth Ward; Provo Stake; Pioneer Ward, Utah Stake; Menden Ward, Hyrum Stake; Paradise Ward, Hyrum Stake; Avon Ward, Hyrum Stake; Hyrum First Ward, Hyrum Stake; Hyrum Second Ward, Hyrum Stake; St. Charles Ward, Bear Lake Stake; Emery Ward, Emery Stake; Center Ward, South Sanpete Stake; East Moroni

Ward, Moroni Stake; Fountain Green Ward, Moroni Stake.

When a group of Gleaner leaders and officers were asked, "How can the Gleaners help most in the joint program?" the following answers were given:

1. Know the program.
2. Be willing to take care of detail.
3. Keep cheerful and optimistic.
4. Be appreciative of the men's efforts.
5. Be understanding—carry on.
6. Consult with M Men before making plans and arrangements.
7. Do not dominate the situation.
8. Be cooperative and friendly.
9. Should not care who gets the blame or credit just so the work is well done.
10. Be persuasive—not bossy.

Gleaner leaders may add to the list of answers, but let us remember to make our work a happy thing.

"I like my job so well I would pay to do it," said Dr. Carmichael at the Recreation Congress, Boston, Massachusetts. Let us feel that way about our work too.

Happy Gleaning,
Your General Gleaner Committee.

W.Men-Gleaners

BANQUETS

We are delighted with the excellent reports that are coming in about M Men and Gleaner banquets. Surely all of the stakes will take advantage of this great opportunity for youth to meet in a highly cultural affair. If your banquets have not already been held would you check on the plans so that all rules of courtesy to guest speakers, tips to toastmaster, refined flavor of toasts and a general atmosphere of culture and refinement will be outstanding? It is hoped that all M Men and Gleaners will be present at the banquet. A fine report of a successful banquet at Twin Falls, Idaho, was sent to the committee.

SPECIAL INTEREST GROUPS

1940 seems to promise much for the Special Interest Groups. In most of the stakes there are one or more successful groups. The Manchester Ward in the South Los Angeles Stake has three groups as well as the younger M Men and Gleaner group. Under the capable leadership of Sister Eccles and Brother Jones, the special interest groups in South Los Angeles Stake are leading the Church. Current events, spelling bees, study of standard Church works—all vie for first place among these groups.

OTHER ACTIVITIES

We appreciate reports on dances, M Men and Gleaner district conventions, or of any activities that will be of general interest to the field. We feel

happy to state that we have never had more enthusiasm in the M Men and Gleaner department. Your reports show a decided increase in enrollment and attendance. How do you feel about it?

Explorers

M. Elmer Christensen, Chairman; Mark H. Nichols, Elwood G. Winters, Floyed G. Eye, Aldon J. Anderson, John D. Giles.

"AS far as our own stake is concerned, history was made last night when we had eight out of our total nine wards represented in the Stake Vanball Tournament of South Los Angeles Stake," is the way in which Supt. Charles S. Wood reports the beginning of Vanball activities for that group. He continues, "Never was so much interest and enthusiasm shown, even at a basketball game. The Junior Girls were out cheering their teams and having the time of their lives." In closing the report, Supt. Wood says, "We feel that even though it has taken us so long to finally get this far in our Explorer program, it certainly has been worth all the effort and time it has taken and we feel that we were profusely compensated as we saw all those fine young fellows out there on the floor.

President George A. Baker of the stake presidency, formerly stake superintendent of Y. M. M. I. A., makes the following comments in connection with the same event: "We are happy to report that this year out of the nine wards we had eight Vanball teams entered in the regular league. I never saw a more enthusiastic group and know that this activity will do much for Explorer work, just as basketball has and is now doing for the M Men cause. Our stake is going to be host at an interstake Vanball tournament later in the year. So gradually our previous problems with this group are being solved."

This stake has been a pioneer in Explorer work in the Southern California area. In cooperation with President Baker, Superintendent Wood, and others, Geert Hulshoff, formerly Group Chairman, and now serving in that same position in the newly organized Pasadena Stake, is entitled to commendation and congratulations upon his splendid results.

THEME-PROJECT

AT THIS stage of our program it would be well to check up with all Explorers to determine what each boy has done in eliminating safety hazards. The troop should sponsor such a project on a troop basis, since this is our method of expressing our "Love of fellow men" this year. The Service Committee of the troop should assume the responsibility of selecting and spon-
(Continued on page 174)

Mutual Messages

(Continued from page 173)

soring the specific project for the troop to perform. (See pages 71 and 72, Log No. 9.)

VANBALL

THE ninth Annual Intermountain Vanball Tournament was scheduled February 23 and 24 in Salt Lake City. This tournament involved one hundred sixty players from Utah, Idaho, Wyoming and California. Increased interest is being shown for the game each year. It is suggested that the attention of the troop be called to the results of the tournament. Pictures and news articles pertaining to the final games could be displayed and discussed in the troop, as a means of arousing the interest of the troop in the sport.

EXPLORER ARROWHEAD AWARD

ON PAGE 29, Log No. 9, reference is made to a felt arrowhead which would be available to Explorers who qualify for the award. It has been decided that a certificate would be more practical and desirable than the felt arrowhead. Therefore, upon completion of the requirements all Explorers will receive the arrowhead certificate, properly endorsed by the General Superintendency. The metal arrowhead is available for those who desire it for 25¢.

Explorers should be advised that only those who are properly registered with the Boy Scouts of America and have attained the Explorer rank of First Honors are eligible to qualify for the award.

Requirement No. 5 which refers to Church Welfare Plan Cooperation is not generally understood. The contribution of the Explorer toward the Church Welfare Plan consists in selecting and preparing for a life's vocation. In order for an Explorer to meet this requirement he must do something which very definitely assists him in selecting or prepares him for his life's work. It is suggested that the acquiring of an Explorer title in a vocational field automatically meets the Arrowhead Requirement No. 5. Preparation, training, and experience in the field of vocational exploration at least equivalent to that required in obtaining an Explorer Title is necessary.

Ten Explorers from Troop No. 652, Syracuse Ward, Ogden Gateway Council, qualified for the Arrowhead Award on January 28, 1940. This is the largest number from any one troop to qualify to date. Elmer Wilcox is the Explorer Leader.

ATTAINMENT RECOGNITION PLAN

EVERY effort should be made to enable all stakes to qualify for the Explorer

Attainment Recognition Certificate by June, 1940. It involves five requirements listed in detail on page 30, Log No. 9. Requirements No. 1 and No. 5 are apparently not difficult to reach in most stakes. Procuring the necessary number of registered Explorers as well as first and second Honor Explorers requires time and motivation. To qualify for the Recognition Certificate by June most stakes must immediately commence an intense program in promoting registration and Explorer advancement.

GREAT EXPLORERS OF MORMONISM

GREAT Explorers of Mormonism are listed on pages 100-104, Log No. 9. Proper use of the reference material suggested would greatly increase troop morale and interest. The following methods are suggested for use of the information referred to.

1. Assign five Explorers to make a report in a troop meeting on one of the great Explorers listed.
2. Pioneer acquaintances of some of the men listed, if available, could be invited to talk to the troop.
3. A quiz game may be conducted between members of the troop on the accomplishments of the great Explorers.

IDAHO FALLS LEADS OUT

MONDAY, January 22, seven hundred fathers and sons were seated in the large, well decorated Armory at Idaho Falls. They held a most unusual banquet and program. The cooperation of the girls and mothers in preparing and serving was an indication of loving service. Brother Wolf from Acor was present with nine of his eleven sons. To Scout Executive Vernon Strong should go much credit for promoting such an event.

-Explorer-Junior

The joint Explorer-Junior lesson on the theme for March 19, should be wisely planned immediately in order to stimulate group participation. Unless this lesson is planned carefully enough that every second is taken care of, the boys and girls will slip away from the teacher and create a disturbance that will be impossible to quell. They will, however, if wisely directed, make many contributions not only to themselves but also to the adults who may be in attendance.

Juniors

Marie C. Josephson, chairman; Emily H. Bennett, Beth Paxman, Luene J. King.

INTO the lesson for March 5, "Romance on the Flight," the leader has an opportunity to inject wholesome attitudes towards friendships between boys and girls. The leader must pre-

pare herself so that she will feel perfectly free to talk to the girls straightforwardly and friendly. In this lesson, there will be a good opportunity to point out ways in which girls can help boys live up to the best that is in them.

In "My Little World" which is the lesson for March 12, the teacher can point out ways in which the girls can help make their own world, small as they may think it is, more inviting and a better place in which to live. In this lesson emphasize particularly the opportunities for good citizenship among these girls in their Mutual class, in their Sunday School, in their school relationships. Help them eliminate as much as possible the cliques which naturally arise at this age, and encourage them to feel responsible for helping all girls develop socially.

Three Sisters by Cornelia Spencer is one of the most delightful books that could possibly have been chosen for Junior Girls to read. On March 26, the leaders should check to find how many of the girls have read the book—and also to fix in the girls' minds some of the valuable lessons which can be applied in everyone's life.

Bee Hive Girls

Ileen Ann Waspe, chairman; Edsel S. Anderson, Margaret N. Wells, Bertha K. Timby, Lucy T. Andersen, Ann C. Larsen, Minnie E. Anderson, Luacine Clark Fox.

THE MAY DAY BREAKFAST

AS the month of May approaches, we look forward to our annual Bee-Hive week with its happy events culminating with Swarm Day. We will want to celebrate more than ever this year because it is our Silver Jubilee year.

It is suggested that we begin this week's activities with a May Day Breakfast. Let us begin to plan early, divide the responsibilities, and each do her part. Let's first decide whether we shall have an out-of-doors or an indoor breakfast, and whether we shall add a few quarters to the treasury. The following suggestions may be helpful to you:

- I. Out-of-Door Breakfast.
 - a. May baskets—each girl may make a May basket decorating it attractively and making it large enough to hold the items for a good breakfast. An inexpensive prize might be offered for the most original basket.
 - b. Hike—a queen or captain may be chosen to lead the hikers to a place chosen for the breakfast. If the destination is unknown to most of the group it will have added interest. The captain may be given a sheet of directions or a map to follow. Bee-Hive and spring songs should be sung along the way; observations and discussions of the newly awakening objects in nature will add interest.

c. Menu—a breakfast which calls for a little outdoor cooking seems to be the one most enjoyed. Cooking without utensils is always fun; "Angels on horseback" (cheese wrapped in bacon and toasted on a stick) or orange puffs (eggs cooked in orange shells in hot coals) are good.

d. If you do not wish to have May baskets, a May Day hobo hike might be enjoyed. Each girl would carry her breakfast wrapped in a large bright handkerchief on the end of a stick or by following directions she might collect it in various places as she hikes along. For other suggestions, see page 357 of the *Bee-Keepers' Handbook*.

II. Indoor Breakfast.

a. This event may be held for just the Bee-Hive girls or mothers and fathers and children may be invited to enjoy breakfast with the Bee-Hive Girls. In the latter event, tickets should be sold in advance; the time for the breakfast should extend over two or three hours and invitations staggered so that guests may be taken care of promptly upon arrival.

b. Theme—the following suggestions can be used:

1. How would you like to use the Maypole idea? The invitations may be folders with Maypoles tinted and decorated in spring festoons. In the center of the room a round counter could be built for a cafeteria, a large Maypole placed in the center of it with bright paper or flower streamers extending out to the counter. Small tables about the room for guests might have a small Maypole in the center with garlands or streamers going to each place. A spring flower may be placed at the end of the streamer for each guest and replaced as the table is set again for the next group to be seated there. Silver colors may be used in many places. The small Maypoles might have silver streamers. Potted flowers and will add to the spring idea. Bee-Keepers should receive guests and the Bee-Hive Girls act as assistants to direct guests and help seat them. Gay paper aprons and caps of bright rainbow colors will make the girls look gay.

2. May is tulip time and a picturesque breakfast might be combined with the Holland idea. In the center a bed of tulips will look very real lifting their heads from a gravel, sand, and sod bed placed in a large flat dish.

3. Spring gardening might present another idea. Gay garden costumes for the waitresses are picturesque. Flower pots may be used for decorations and also for serving. Seed packages containing invitations, menus, and programs could be made. Toy counters containing small flower pots, garden tools, sprinkling cans, etc., will add to table decorations and can be used for serv-

ing. In one stake tiny spades were attached to cards which read, "Let us dig for a joyous Silver Jubilee."

c. Menu—A breakfast should furnish one-fourth to one-third of the day's food. It has been said in planning any menu aim to achieve most of these points: Have foods simple, nutritious, well-balanced, attractive, and inexpensive. Have variety, something interesting and appealing to the appetite. The food must be cooked well and served attractively. Simple menu suggestions:

1. Fruit juice or tomato juice (cold); waffles and corn syrup or honey (hot); milk (hot or cold).
2. Orange juice or fruit in season or canned; oatmeal with milk and shredded dates; scrambled eggs and bacon; toast and butter; orange marmalade; milk.
3. Sliced oranges (cold); puffed wheat and milk or cream (cold or hot); scrambled eggs with currant jelly; toasted muffins and butter (hot); cocoa (hot).
4. Tomato juice; cream of wheat and milk; poached eggs on toast; jelly; milk.
5. Fruit juice (grape fruit); creamed hard-cooked eggs and chipped beef on toast or in ramekins with ring of mashed potato crust; milk or chocolate.

HONOR BADGE REPORT FORM

THE required form for making a record of activities for the Silver Jubilee honor award may be secured free at the Y. W. M. I. A. office, 33 Bishop's Building, Salt Lake City, Utah. Please send for only enough to supply each of your girls with one copy. These are to be filled out as the events take place. Next October they should be sent to our office with five cents for each award. No honor badge will be sent without a complete "record form" signed by ward and stake beekeepers.

Please note that while we require items be sent to our office we shall not have space to print all of them or even acknowledge them, but girls may receive credit if they have been submitted to the General Bee-Hive Committee. You should state whether you are sending them as a part of the requirement for the award or just as regular news items. In the *Deseret News* we are running a column called "On the Wing—With Suzy Bee." You may have the girls write to Suzy Bee incorporating their news reports, poems, etc., if they prefer. The address: Suzy Bee, 40 North Main Street, Salt Lake City, Utah.

Swarm Day program will come out in the *April Era*, off the press the latter part of March. If stake or district supervisors need it before this, a copy of the program may be obtained at our office.

UNUSUAL PROJECT IN SAN LUIS STAKE

EIGHTY-FIVE boys and girls—Boy Scouts and Bee-Hive Girls—of the San Luis Stake recently donated time, money, and materials in re-furnishing the nursery at the Arizona Temple with desks, chairs, books, and toys. The project was completed under the direction of Sister Edith Hunnicutt of La Jara, Colorado. Articles of Faith cards bearing a picture of the Arizona Temple in color were sent to the participants in appreciation of their services.

Melchizedek Priesthood

(Supplementary Readings)

(Continued from page 166)

ceive inspiration in regard to the duties which devolve upon us, that we may not go astray. Every man who is called to preside as a bishop in a ward is entitled to the Holy Spirit to guide him in his labors; so is every man who presides over a family, or in a quorum, or who is placed in a position to lead and instruct the people. That is the reason that the Lord has given us such a host of ministers; for every man who holds the Priesthood is a minister of righteousness and is expected to administer in his calling in the midst of the people in the world, wherever he is located, at home or abroad. (Francis M. Lyman, *Journal of Discourses*, Vol. 25, pp. 65, 66.)

5. There are men among us who possess the gift of healing, and might have great faith; but they do not exercise the gift; they do not live for it, and, therefore, do not have the power to use it so effectually as they might. There are men in this Church who are as good in their hearts and feelings as men ever were, but lack faith and energy, and do not obtain really what it is their privilege to receive. If their faith, their energy and determination were equal to their good feelings and desires, their honesty and goodness, they would indeed be mighty men in Israel; and sickness and disease and the power of the evil one would flee before them as chaff before the wind. . . . There are Elders among us endowed with spiritual gifts that may be brought into exercise through the aid of the Holy Ghost. The gifts of the Gospel must be cultivated by diligence and perseverance. The ancient Prophets when desiring some peculiar blessing, or important knowledge, revelation, or vision, would sometimes fast and pray for days and even weeks for that purpose. (Lorenzo Snow, *Journal of Discourses*, Vol. 23, pp. 194-5.)

6. The family of a quorum member should, if possible, be placed in a home that is owned by the family and for the payment of which, if necessary, all are working. Great moral strength (Concluded on page 176)

Melchizedek Priesthood

(Continued from page 175)

comes to any family that grows up in its own home, however humble it may be. Life in the home should be organized as carefully as life in an institution. The members of the household should have their regular duties. Father and mother and the children from the oldest to the youngest should bear some part of the burden of the home and be required to do regularly their share of the work of home maintenance. Home life should be based upon the principle of cooperation, all working together for the upbuilding and maintenance of the home. (*Guide for Quorums of the Melchizedek Priesthood*, p. 49.)

7. A man holding the Priesthood who desires to qualify himself for success in his calling, should strive with all his might to bring into his family the genuine happiness which never depends on money, but which is brought about by the loving courtesies that may be given easily and fully. Let it be remembered that the keenest suffering is of the mind, not of the body; and the highest joys are likewise those of the mind and spirit of man. (*Guide for Quorums of Melchizedek Priesthood*, p. 52.)

8. We have got to attend to our duties, make use of that intelligence which is given us, that we may be one with each other. The High Priesthood have got to do this; every husband must do this, that he may be full of the Holy Ghost, that he may be the means of sanctifying his wife and his children, and that he may be an instrument in the hands of the Lord of extending the kingdom of God, and of aiding in the accomplishment of His purposes. (Lorenzo Snow, *Journal of Discourses*, Vol. 4, p. 157.)

SIXTY YEARS IN THE WAIRAU DISTRICT

By Elder DeMar V. Taylor

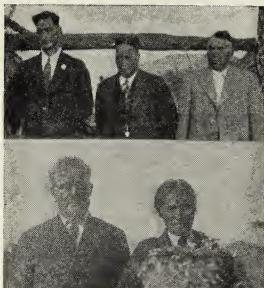
SOUTHERNMOST district of the Church is Wairau, South Island, New Zealand, where, in sun-bathed valleys protected from cold south winds by rugged mountains, fruits and vegetables are harvested from December to April. Sixty years ago Mormon Elders first traveled among the natives, who had settled the district only forty years before. Early converts were pioneers of both Church and land. Today the descendants of the European colonizers exceed the native population, but in those early days there were Maoris in the back country who seldom saw a white man, and could not speak his language. Visiting Elders greeted them in native tongue and were welcomed with outstretched arms. In return for unstinted native hospitality, the missionaries spent evenings relating the Gospel story. In some cases whole families would see the light of the Gospel. And

should but one person have been converted, Elders often discovered on their return visits that he had diligently taught other members of his family the message of truth, and all had a desire to be baptized. As children grew up and were married, the daughters converted their husbands, and the sons their wives.

For fifty years the Gospel spread thus from generation to generation. Then the Saints were organized into the Wairau District, under local leadership. Brothers Turi Ruruku, James Elkington, and John MacDonald constituted that first faithful presidency. Auxiliary organizations were likewise set up, and the district was fully officered.

Hard times came when, ten years ago, missionaries were withdrawn from the district. Saints living far apart lacked encouragement. Zealously they watched the road for several months for signs of an approaching Elder, but each time they met with disappointment. Children would often ask when the missionaries would come again. Mothers would reply, "Not long," but they hoped in vain, and there was some falling away. Courageously the district presidency determined to make a complete tour of the area every two years. They strove to find every family of Saints, to hold cottage meetings, to administer to the needs of their people.

A decade of this kind members suddenly found a pair of Elders—unmistakable in corduroys and leather jacket, and with the inevitable brief case—once more at their doors. Mounted on bicycles and armed with the district membership list, they were in search of every member. Cottage meetings, Gospel conversations, testimonies—and soon Relief Society, Primary, Mutual, and Sunday School. That was two years ago, and today, still under the local leadership that proved a Rock of Gibraltar during a trying era, branches and organizations are promoting increasing activity. A people hospitable, humble, sincere, and God-fearing are the Latter-day Saints of the Wairau District.



Top: These three Maoris constituted the first district presidency and are still acting. From left to right: James Elkington, first counselor; Turi Ruruku, president; and John MacDonald, second counselor.

Bottom: Brother and Sister John Elkington from Derry, Ireland, they were two of the first natives to join the Church and they have a large and faithful posterity in the district.

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(Continued from page 149)

guided him to sign a confession of faith to the effect that the consecrated bread and wine are not only a sacrament, but also the real body and blood of Christ, and that these "not only sacramentally, but in sensible reality, are taken in the priest's hands."¹⁹ Berengar conformed temporarily to the demand of the councils; however, in 1069, he published his views at length in a treatise on the Holy Supper in which he denied "subjective change." Again (1079) he was required to sign a declamation affirming that the bread and wine are "substantially converted." Berengar subscribed and the conversion theology was victorious.

About the time of the Berengar

controversy, the name "transubstantiation" was first used in connection with the Holy Eucharist. It "seems to have been first used by Hildibert (1018-1045), archbishop of Tours; and its first authorized admission to the doctrinal vocabulary dates from the Fourth Lateran Council (1215)."²⁰ This council gave it full approval and "the highest dogmatic standing."

Thomas Aquinas (1227-1274) put the doctrine in its final form, giving to it clearness of definition. He taught that when the priest consecrated the Sacrament the power of God performed a miracle upon it, so that while the "accidents" (the shape, the taste, and the like) remained unchanged the "substance"

was actually transformed into the very body and blood of our Lord and Master.²¹ By Aquinas' time the doctrine had developed that the whole body and blood of Christ are present in either element of the Eucharist. Thus the theory of transubstantiation became firmly rooted in Christendom. Although rejected later by most Protestant religions, it remains today a pertinent doctrine of Catholicism.²²

WHENCE came the concept of transubstantiation? An examination of the pagan contemporaries of early Christianity reveals the fact that the strongest pagan religions, especially the Mystery

¹⁹Walker, op. cit., 263-4, 288.

²⁰James Cardinal Gibbons, *The Faith of our Fathers*, 287-299.

²¹Edward M. Hulme, *The Middle Ages*, 361.

THE COMMON SOURCE OF RELIGIOUS TRUTH

cults, ate Eucharistic meals as part of their religious ritual. The Sacrament doctrine was almost universally accepted by the pagans of the Mediterranean world at the time Christianity was established. There was one belief held in common by most of those ancient pagan religions, viz., that their sacramental objects were, in a realistic sense, their "Savior-gods," and must be consumed in order for the devotees to obtain the virtues that they believed those deities were able to contribute. The spiritual portion of man must be fed with divine substance, they believed; thus they must "eat their god." The methods used in obtaining this sacramental grace ranged from the most barbaric orgies to highly refined sacraments, similar to the Christian Eucharist.

It should be kept in mind that in early Christendom the proselytes were obtained primarily from contemporary pagan cults. Thousands of worshipers of Mystery gods flocked into Christianity, bringing with them many of their most cherished beliefs. A very extensive syncretism of Christianity and paganism resulted, reaching its height during the third and fourth centuries A. D. Thus the Sacrament of the Lord's Supper as established by Jesus was blended with pagan Eucharistic concepts, contaminating to a certain extent the divine ordinance and refining the pagan contributions in equal proportion.

We shall present briefly only a few examples of pagan Eucharistic beliefs and practices:

The Dionysian Mysteries, a strong pagan rival of Christianity, promised its devotees immortality and communion with their god through a Sacrament of eating and drinking.

Participation in the life of the god was realistically attained by drinking the blood and eating raw flesh of the sacred victim in which the god was assumed to be incarnated.²⁵

The victims varied according to the country in which the worshipers resided. It might have been a fawn, a goat, a ram, or a bull. Whatever the hapless animal was, the devotees exhibited a certain ferocious cruelty in tearing it to pieces. In the words of an ancient writer, Firmicus Maternus, "The Cretans rend a

living bull with their teeth, and they simulate madness of soul as they shriek through the secret places of the forest with discordant clamors."²⁶

During their religious festivities, the god Dionysus was believed to be temporarily resident in the sacramental animals. The underlying philosophy of such pagan Eucharists and transubstantiation was basically the same, yet the sacramental ritual of the one was orgiastic and barbaric while the other was refined. Harold Willoughby pictured vividly the pagan rite as follows:

The devotees tore asunder the slain beast and devoured the dripping flesh in order to assimilate the life of the god resident in it. Raw flesh was living flesh, and haste had to be made lest the divine life within the animal should escape. So the feast became a wild, barbaric, frenzied affair... Primitive logic easily persuaded men that the easiest way to charge oneself with divine power was to eat the quivering flesh and drink the warm blood of the sacred animal.²⁷

The Orphic worshiper also partook of a Sacrament of "red and bleeding flesh" which he believed to be his god Zagreus. He maintained that this Sacrament was a "divine substance that nourished and strengthened the immortal life within himself."²⁸

²⁵Firmicus Maternus, *De Error Prophanarum Religionum*, VI, 5, cited in Harold Willoughby, *Pagan Regeneration*, 76.

²⁶Willoughby, *Ibid.*, Jane Harrison, *Ancient Art and Ritual*, 87; Genesis 9:4; Leviticus 17:10-16; Deuteronomy 12:23; Deuteronomy 14:16.

²⁷Willoughby, *Ibid.*, cit. 100-101; Edward Carpenter, *Pagan and Christian Greeks*, 60.

ANOTHER very prominent pagan rival of Christianity whose Eucharist furnished a close parallel to the perverted Christian Sacrament, was that of the Cybele-Attis Mysteries. Firmicus Maternus denounced these pagans' rite because it was so similar to Christian interpretation of the Lord's Supper of his day.²⁹ Their Sacrament consisted of a beverage and a solid food.

It is not unlikely that a corn product, or some other vegetable food in which Attis was believed especially to dwell, formed a part of the sacred repast. In partaking of this meal, the devotee was enabled to share in a naturalistic manner the life of his god.³⁰

Of course, those obvious alterations that came into Christian theology and practice were not adopted from paganism purposefully, but crept into Christendom through a natural process of religious syncretism, i. e., blending together of religious beliefs. In the words of Dr. Walker:

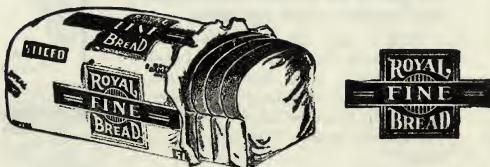
The course of development during the succeeding century was determined by the prevalence of ideas drawn from the Mystery Religions. There is no adequate ground to believe that there was intentional imitation. Christians of the last half of the second and the third centuries lived in an atmosphere highly charged with influences sprung from these faiths. It was but natural that they should look upon their own worship from the same point of view. It is probable that already existing tendencies in this direction were strongly reinforced by the great growth of the church by conversion from heathenism in the first

(Concluded on page 178)

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²⁸Firmicus Maternus, *op. cit.*, 18.
²⁹Willoughby, *op. cit.*, 134-135.

For Eating Purposes Only . . .

We make Royal Bread to give you good food that **tastes** good. We don't try to tell you that it will make you more beautiful or youthful or successful—but simply that Royal Bread is **good** bread that we believe you'll enjoy eating. Your grocer has it fresh every day.



²⁵Shirley Jackson Case, *The Evolution of Early Christianity*, 299; Samuel Angus, *The Mystery Religions and Christianity*, 130; Frazier, *The Golden Bough*, IV, 31; Robertson-Smith, *Religion of the Semites*, 320; Jane Harrison, *Themis*, 123.

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(Concluded from page 177)

half of the third century. The church came to be more and more regarded as possessed of life-giving mysteries, under the superintendence and dispensation of the clergy.²⁷

After humanity became lost in this maze of blighted religious thought, God came to the rescue of His children by restoring to the Prophet Joseph Smith the Gospel of Jesus Christ. Part of this restoration concerned itself with the true meaning of the Sacrament of the Lord's Supper. Early in April, 1830, Joseph received a revelation in

²⁷Walker, *op. cit.*, 92.

which the Lord told him that, "It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus."²⁸ Following this remark the revelation unfolded to the Church the true concept of Sacrament as previously given by Jesus to His Apostles prior to His crucifixion. The Prophet having received authority from heaven to administer the holy emblems, restored the true Eucharistic rite to mankind.

An analysis of the prayers given

²⁸Doctrine and Covenants 20:75-79.

in administering the bread and wine (water) makes clear that the sacramental objects remain bread and wine—no transubstantiation takes place.²⁹ The emblems are partaken in remembrance of the sacrifice of Christ, and a sacred covenant is entered into between the worshipers and God. In fact, in every detail the Sacrament of the Lord's Supper as practiced by the Church of Jesus Christ today is the true eucharistic order of that divine Gospel principle given by the Man of Galilee.

²⁹*Ibid.*, 20:77-79; 27:1-5.

TIGHTENING THE KNOT

(Concluded from page 151)

friendly with my in-laws and shared the truth with me. His mother and sister, he told me truthfully, resented sharing his attention and affection; they were jealous of me and my place."

"Well," said Dot, "you seem to have found a way around it, all right."

"Oh, yes," explained Mrs. Joiner, "but it took both time and patience. My first move was to send John home frequently for a visit with his mother and sister. It was hard for me to do, but it gave them a chance to discuss intimate things of which they felt at that time I had

no share. Then I began inviting them to our home, and making them so thoroughly comfortable that they had no excuse for thinking I wanted to hog my husband's affections or to break him away from his home ties. I made it a point to call his mother every morning, sometimes asking her to tell me John's favorite dishes and frequently requesting her, when she had told me, to come over and prepare them for the evening dinner. Then I began asking his mother to let me drive her when she wanted to run into town; sometimes I invited his sister to use my car, which was a wedding gift from my father. At first I was keenly

aware that they were puzzled over my attitude, but when they realized I was sincere in the matter, well—" she added softly, "I simply became one of them, and we've lived on pleasant terms ever since."

After that bit of information, Dot went home to do a little thinking on her own behalf. Three miles up the valley lived her husband's people. She had been to see them twice, and they had returned both her visits, but between them there was a chilly atmosphere. Dean's mother was not her mother, nor was his sister her sister. They lived in their house—and she and Dean lived in theirs—yet there were times when Dean had a far-away look in his eyes, and his firm lips drooped a bit at the corners.

In a flash Dot understood why, and resolved, as Mrs. Joiner had done, that she too would wipe out any sign of petty jealousy and become part of her husband's family.

This took time, patience, and sacrifice, but today there is not a happier home in the valley than that of Dot and Dean Arnold; simply because Dot learned from her neighbors what it meant to tighten the marriage knot, and of her own accord tightened the one binding her to the man of her choice.

ALCHEMY

By Mabel West Lillie

GRAY and gnarled and bent and old,
Its bare boughs shaking with the cold.
Outside my doo the apple tree
Tapped naked limbs imploringly,
As though 'twere begging alms of me.

But just as joy comes after pain,
And sunshine always follows rain,
Today outside my door I greet
A bride in pink, divinely sweet,
Who flings her flowers at my feet.

CONFSSION!

by Elsie, the Borden cow

My life is an open book—

What I eat, how I bathe, with whom I associate—are all matters of concern to the dairyman who owns me and to the Borden veterinarian who regularly visits our ranch.

And I must confess, this extra care *pays* in the fine milk that I give to Borden's. Milk they evaporate, irradiate and distribute to grocers. Under the familiar label—Borden's St. Charles brand. Will you buy it, today?

IF IT'S BORDEN'S, IT'S GOT TO BE GOOD



AMERICA'S FIRST DEPARTMENT STORE

(Continued from page 144)

of Chicago; and John Wanamaker, of Philadelphia. These were the outstanding business men of their day. Their activities, however, did not in most cases merge into department store operations until years later. A. T. Stewart, Marshall Field, and John Wanamaker were soon to branch out into the new field. To briefly consider these three great merchants:

The business of A. T. Stewart was taken over by John Wanamaker, following the former's demise in 1876. Not by the greatest stretch

Mercantile Institution was organized, we are told Field's firm "located itself at the northeast corner of State and Washington Streets, and in a short time controlled the largest and best retail trade in the city." Just what they sold or how they transacted their business is not indicated, but the record says, "Field, Leiter and Company, were favorably known as *wholesale dealers* and enterprising importers of all foreign fabrics and novelties." It was some time after the great Chicago fire of 1871 that the firm assumed the name of Marshall Field and Company.

department monster has developed and grown so great. My own impression is that the old-fashioned "general store" of the country crossroads must be regarded as the direct forebear of the big and comprehensive city mart where almost everything is retailed under one roof. The line of descent and the family resemblance seem too distinct to be mistaken.

Continuing, he says:

According to my best information, the first mercantile establishment coming clearly under the definition of a department store established in this country was one which opened in Chicago in the fall of 1875. Its first home was an insignificant, one-story structure with a frontage of sixteen feet and a depth of eighty feet. Now this pioneer department enterprise occupies a building having fifteen and one-half acres of floor space.

There is no doubt the author has reference to Marshall Field's, and if his deductions are correct, Zion's Cooperative Mercantile Institution antedated that organization several years, as it was organized by Brigham Young in October, 1868.

Naturally, I was eager to find out how Utah's store came to adopt modern department store methods as long ago as 1868. After an extensive thumbing of early minutes of the institution, of documents in the L. D. S. Church Historian's office, and volumes in the public library, I gleaned the following facts:

of imagination could we designate it as a department store, for the record states they sold "ladies' goods entirely, excepting for boys' clothing and carpets." Today the business is one of New York's leading department stores, made so by John Wanamaker after 1876.

PRIOR to 1876, John Wanamaker's store in Philadelphia sold only men's clothing and shoes, when we read: "Women began to express the wish that they could shop there for articles for themselves." So Mr. Wanamaker added to his line shoes for women, and later "decided to add a dry goods department," and then quickly included ready-to-wear.

Marshall Field arrived in Chicago in 1856, and a few days later was employed by Cooley, Wadsworth and Company, a wholesale dry goods house. One year later the firm name was changed to Cooley, Farwell and Company, and in 1860, Mr. Field was made a member of the firm.

Several changes had taken place in the firm name when in 1867 it became Field, Leiter and Company. A year later, that would be in 1868, the year that Zion's Cooperative

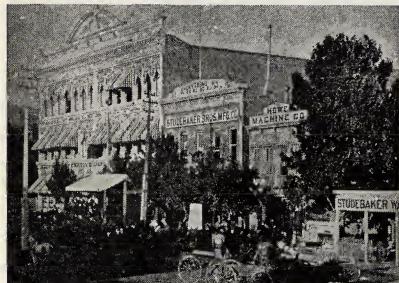
Harlow N. Higenbotham, in his book, *The Making of a Merchant*, says:

Although the history of the modern metropolitan department store is not a long one, the phases of its development are not altogether clear in the minds of all who have special interest in the subject. There are differences of opinion among those who have some claim as authorities. In this absence of compelling and absolute proof, I shall state my own observations and impressions without any assumption of dogmatic right or privileges.

Some hold that the dry goods store is to be regarded as the germ from which the

BRIGHAM YOUNG had a twofold purpose in organizing the store. Claiming the community was becoming an aggregation of storekeepers, he pointed out that the labor of a young community must be conserved, that the most stable development would come from following agricultural pursuits. A large store controlled by the Church could

(Concluded on page 180)



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180

AMERICA'S FIRST DEPARTMENT STORE

(Continued from page 179)

transact practically all of the city's business and release many men who would return to the development of the soil or follow pursuits that would develop other resources of the territory. Such an organization would also regulate prices. Due to the fact that goods were hauled from the Missouri River by ox teams, a distance of twelve hundred miles, occupying from three to six months, there were frequent periods of temporary scarcity of commodities. At such times prices went sky high and President Young's keen business acumen suggested that a merchant was only entitled to a fair and legitimate profit.

The suggested store organization met with considerable opposition. Indignation meetings were held by local store-keepers, for they realized a Church-controlled store with the influence of the great pioneer leader back of it would eliminate many of them. A committee was selected to wait on President Young in an effort to dissuade him from continuing with the store idea. It was pointed out that a large store, controlled by the Church, would mean the closing of many of the stores then operating. The great leader was obdurate. He reminded them that the development of the community was in his mind's eye, and that should be paramount.

Sensing the President's determination and being impressed with the possible ultimate success of the movement, many of the merchants after consulting together finally decided to offer their merchandise at inventory in exchange for stock in the new concern. Eventually this was done. In consequence, Z. C. M. I. was organized in October, 1868, and commenced business March 1, 1869, with thirteen stores situated in various parts of Salt Lake City and handling all types of merchandise. One sold dry goods and carpets;

another, men's clothing; another embraced a shoe department and a shoe factory; another, machinery and wagons; another, produce; another, groceries, hardware, and crockery; another, sewing machines; another, wool and hides; another, a drug store. These were all in separate buildings, each having its own manager, who supervised the buying and selling, and had jurisdiction over employees.

By April of 1875, the business had expanded beyond the capacity of its rented quarters and the first building was constructed on the present site. This building is now the center section of the store. The various commodities referred to, with the exception of hides and wool, were immediately transferred to the new building, and it was only natural that the same plan of operation that had been previously maintained should be continued. Each department was under the immediate jurisdiction of the department manager, who supervised the buying, hired his help, checked and compared his daily sales, and promoted the welfare of his department generally. Each of these managers was, of course, responsible to the general manager of the store. It is quite logical to presume that this was the beginning of the department store method of operation.

It is regrettable that more specific and more authentic information has not been preserved on the subject. No doubt there are still living many old-time storekeepers and others who could throw additional light on the subject. The opinions of men who toward the end of the nineteenth century transacted business with the firms mentioned in this article would certainly be of great interest. The information at hand, however, seems conclusively to justify the assertion that Zion's Cooperative Mercantile Institution is "America's Oldest Department Store."

PINCH HITTER

(Continued from page 143)

er. "We won't let him get away."

Nan's composure was not just exactly in its usual state—she sensed that the disturbance had something to do with giving Eugenia this running start. She worked quickly. Nevertheless, the "slightly used car," a roadster, was in front of the house when she returned.

"I'm sorry," apologized Nan.

"Perfectly all right. I've been en-

tained very delightfully. Pinch hitting again?"

"Hair, this time," she laughed.

In a short time he turned to Nan and asked, "Still want to try the bus?" Then as she expected, "Room for your sister; shall we take her along?" That was the way it would be this time; then the next time it would be Eugenia without the room for any sister. Eugenia was already getting her wraps.

PINCH HITTER

He drove out on the highway. Distant foothills of the Rockies were still wearing winter's fashionable white; but the valleys were showing a variegated pattern in greens and browns and purples. Nan revelled in the beauty—her joy was too deep for words. Not so Eugenia—she made her feelings known by the use of choice adjectives interspersed with such remarks as, "Nothing sloppy about the way you handle that wheel!"

Later, when Bob, misjudging the grade at a railroad crossing and stalling the engine, said with a grin, "You know, I thought I saw a train coming," Eugenia promptly cried, "Oh Bob, you slay me! How can you think them up so fast?" So that was the way to be snappy!

"What was that slab back there that we just passed?" asked Bob.

"Oh, some sheepherder died, I guess," replied Eugenia.

"Why, that's the marker for the Pioneer Trail!" came from Nan in shocked surprise at their limited information.

"Not where the oxen went over with the covered wagons?" Bob seemed to think it unbelievable.

"Why sure—you highway work-

er—all this part through here is the same as the first trail—that red brick barn over there is the last remnant of an old fort built for Indian protection."

"You don't say! I'd like to read up on that; something to think about when sagebrush gets monotonous."

"I'll let you have a book; it surely is fascinating—got it just before I dropped school."

"University?"

"Yes, one term—then the depression—and—well—you know the rest, I guess."

"Do I?"

"Well!" cut in Eugenia, "I'm going to the University and believe it or not I'm getting a big rush. Gamma Kappas had me to a party last week and they're the sorority on the campus."

"Rather expensive, aren't they?" warned Bob.

"But, of course—going into voice and piano—my future will depend upon the contacts I make!"

At this Nan went into reverie. Yes, Eugenia would go to college; she would join a sorority. Eugenia got what she wanted. Money grew on the bushes—men grew on the bushes, too. Would she want Bob?

The question grew with aggravating insistence as Eugenia usurped his attention until they drew up in front of the house.

It was then partially answered when Eugenia said, "Get out, Bob, Here comes some of the gang." Nan was glad to see George there—he was Eugenia's latest—but then that was no sign.

"Come on in, gang," called their mother. "We'll have a bite to eat; then go to church together. Eugenia sings tonight, you know."

It took no urging to get them into the living room that was always homely but which had been made especially attractive by Nan's stimulated fingers; then the mother went on, "Eugenia, you play and sing for them while Nan and I make some sandwiches."

Eugenia promptly complied with, "Will you turn my music, Bob?" This was the definite answer to Nan's question; she started for the kitchen while Bob took a place beside Eugenia on the long bench.

"Well, I can't turn by the note system," he said, "I turn by signals
(Continued on page 183)

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PINCH HITTER

(Continued from page 181)
only. One nod to get ready and the second nod to go.

The signal system was the occasion for a great deal of fun, Nan gathered, from the laughs that reached the kitchen. Then when the gang was joining in one of the choruses, Bob suddenly bellowed out in a deep bass voice, and Eugenia almost jumped off the bench. Nan caught a glimpse of Bob tenderly patting her shoulder to calm her.

It was not the work that Nan minded; she loved to prepare dainty foods and serve them attractively; she had done it many times and thought nothing of it; but this time, as the empty plates came back she felt aloof, alone. From force of habit she began to wash the dishes.

Suddenly, Bob filled the kitchen with his presence, carrying a plate as his excuse. "My, I never tasted anything better!" he said, as he grabbed a tea towel and began wiping dishes as if he were a veteran.

"Yes," said Nan's father who found the kitchen more pleasant during "gang" invasions, "when it comes to cookin', Nan can't be beat."

Dear old dad! Nan could have hugged him for his effort to help her cause. Humph! She had cooked for boys before—there was nothing to that old gag. What was snappy about cooking? But that smile on the end of a dish towel did wonders for her.

Memory returned with an abrupt awakening when Eugenia, all decked out in the frill, pirouetted in the kitchen door for admiration exclaiming, "See my new frill! Don't I just look like the breath of spring? Hurry up, you two scullery maids, if you want to hear the prima donna. We're starting."

"Want a ride?" Bob called after her.

"Oh, it's just around the corner. We'll wait out in front."

The two scullery maids had just managed to finish the last detail of kitchen duty and get on their way when there was a terrible howl from the back yard. Jimmie, the young brother, had fallen in a small irrigation ditch and his church attire was mud from head to foot.

"Oh, Nan," called her mother, "can you take care of him? I have to get these flowers over."

Nan gave Bob a desperate look. "Go ahead with the others. It's up to me to play nursemaid I guess."

She hurried in to Jimmie's rescue; but a hasty sideways glance revealed Eugenia dropping behind the procession. One look at the distressed baby face of Jimmie made her realize that, for pure woe, she was entirely outclassed.

"Hol Hol for the Gingerbread Boy!" she laughed and went about getting him all happy on the inside and spick and span on the outside. "Now, let's hurry," she cautioned playfully. "Last one's the nigger baby." They started out on a run.

"Hal Ditched for a handsomer man, I see!" came from the porch rail, and there sat Bob waiting for her. Little warm prickles ran all over Nan. Of course, she was still his date for the day; it might be just loyalty.

"Here, old man, this may help the nigger baby situation," and Jimmie was forthwith hoisted to broad shoulders. It made something swell up inside of Nan. Now what other of these young know-it-alls would have done that? Those broad shoulders seemed to register the assurance that they would meet any condition or circumstance in the same way.

In no time at all they were at the church door where the choir leader stood, ready to pounce upon the first likely prey. "Nan, will you help the altos tonight? We have only three, and it won't balance at all."

"But I haven't practiced!" protested Nan, not adding—"and I have a new beau and my dress is

old without the slightest Easterly look about it."

"Oh, you follow easily. Come on; you never have failed me in a pinch yet."

Bob's face was wreathed in his wrinkly smile as he pushed her toward the petitioner. "Go ahead; don't let me keep you from running true to form."

IT WAS not with a feeling of great exultation that Nan joined in the triumphant choruses. The other girls had frills and fluffs and fine Easter feathers. When the solo was given, a wave of shame passed over her. Eugenia had never looked lovelier or sung more beautifully. The frill did it—it was right that Eugenia should have it—but what a chance for Bob to make comparisons!

Before they left the choir loft Nan was hailed for a committee meeting. "I can't," she pleaded.

"Oh, be yourself, Nan; I'll take care of the boy friend," volunteered the magnanimous Eugenia and in the now thinning crowd Nan heard her making good her word. "Come on, Bob, Nan's in for a session; she'll be along later." They went out of the chapel together.

Of course the meeting took only a few minutes; but that was time for the gang to be off—and Eugenia had Bob—this would be the fresh topic at the store the next day.

Nan passed slowly out of the

(Concluded on page 185)



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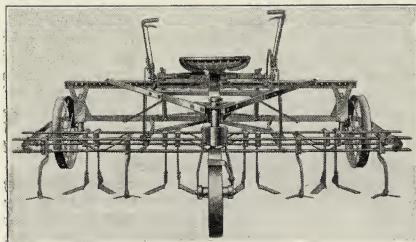
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PINCH HITTER

(Concluded from page 183)
 church through empty aisles; saw dimly the vacant benches where she had served faithfully all her life. A growing resentment was on the verge of destroying that once immutable equanimity. Was this compensation for unselfishness — for what she had given willingly, lovingly?

She pushed open the heavy door and peered out into the darkness. A strong arm suddenly reached her, almost carried her down the steps, led her into a street that didn't lead toward home.

"If I have to kidnap a girl in order to talk to her for five minutes, I'm the fellow that can do it!"

Perhaps the fresh topics wouldn't be so bad after all—but she wanted to be very, very sure—she didn't want to have to make any corrections in a second issue, so she ventured, "I thought you'd gone on with Eugenia."

"Haven't I established my repu-

tation as the 'waitingist' man on earth?"

Nan laughed. He had—but that didn't answer in full.

"Well—uh—what do you think of my little sister? Isn't she pretty?"

"Oh yes—in a way—but I'm glad you don't wear those fly-away thing-a-ma-gigs—you looked like an Easter lily in a patch of wild daisies."

"Heavens! I must have had that pious look that they tease me about!"

"No, just your Nan look, I think."

"Did you like the solo? We're so proud of Eugenia. She's the talented one of our family."

"Eugenia sang very nicely; no doubt about her talent—but—talents differ." Perhaps he observed the little note of anxiety; perhaps he had something he wanted to unburden—anyway he went on, "For my part, I think it'll be right convenient to have a pinch-hitter for a pal—there may be times when I'll need help with something besides singing and playing the piano."

LIVER DISEASE IN CHRONIC ALCOHOLISM

(Continued from page 141)

lease from the state institution, she remained almost continuously in a state of intoxication. During this time she would seldom eat anything and then only when food was forced down her. She preferred Chinese food and never ate fresh fruits, green vegetables, or milk.

At the time of entering the hospital, her liver was enlarged, smooth, and easily palpable below the right rib margin. Her mouth was sore and bleeding. She complained of numbness in her lower extremities and was unable to walk (neuritis). Her skin was very dry and showed areas of peeling over the exposed parts (pellagra).

The patient was given an adequate diet and extra vitamins in substitution for the alcoholic beverages. Improvement in her condition was soon evident. The jaundice gradually decreased, the liver soon returned to normal size. With the aid of hydrotherapy, her neuritis improved, and she regained her ability to walk. She was able to leave the hospital within a few weeks.

Many cases similar to the above are seen every month in the charity hospitals of our large cities. This young woman is in a pre-cirrhotic, or perhaps an early, stage of cirrhosis. The liver is already damaged, as shown by the marked in-

crease in size and in the development of jaundice. If she could be induced to refrain from further drinking and adopt normal dietary habits, it seems likely that her liver would return to a normal condition. If she continues her drinking habits, as she undoubtedly will, it is only a matter of time until she will die of liver disease, or of some acute infection. Alcoholism causes a lowered bodily resistance to infection, especially to the organisms causing pneumonia (pneumococcus and streptococcus).

Alcoholics have a tendency to eat meats and other protein-containing foods to the exclusion, largely, of carbohydrates, fruits, and vegetables. Thus they lack the foods which supply the liver with sugar and which are so necessary in the proper burning of fats. Such diets are deficient also in the mineral salts and in vitamins.

Alcoholic polyneuritis is the most common type of multiple neuritis. Chronic alcoholics in many instances are subject to a polyneuritis which causes tingling sensations in the extremities (arms and legs), soreness of muscles, muscular weakness, and even paralysis. This multiple type of inflammation was, until recently, believed to be due to the toxic effects of alcohol upon the nerves. It is now known to be a type of beri-beri.

(Concluded on page 186)



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LIVER DISEASE IN CHRONIC ALCOHOLISM

(Concluded from page 185)

which is readily controlled by the administration of vitamin B₁ (thiamin). It has been possible, in some

instances at least, to control the neuritis by vitamin therapy without withdrawing the use of alcohol. This was done only to prove that alcohol is not the direct cause of neuritis. It is, therefore, the starvation factor, and not alcohol *per se* which is to blame in polyneuritis. Similarly pellagra, which is found in a considerable percentage of alcoholics, is an avitaminosis controllable with the recently discovered nicotinic acid (vitamin B₂).

SEVERE cases of alcoholism frequently show mental deterioration—a condition known as Korsakoff's syndrome (symptom complex). It is well known that persons who suffer from pellagra develop serious dementias. The alcoholic dementias are dependent on vitamin deficiency precisely as in the case of pellagra. The more acute form of alcoholic psychosis known as delirium tremens is, no doubt, a manifestation of the same type of deficiency.

By way of summary, I would state that much light is thrown on the question of the relationship of severe liver disease to excessive drinking, if one selects for study the earlier cases of cirrhosis. If the liver is enlarged, smooth, and fatty, with evidence of failing function, as manifested by free fluid in the abdomen, the presence of jaundice or gastric hemorrhage, chronic alcoholism will be found to be present in eighty to ninety per cent of the patients. Study of the later stages, when the liver is shrunken and nodular, leads to confusion since those cases due to abuse of alcohol cannot be distinguished from cases due to a variety of hepatic poisons.

It appears that liver damage is not the result of direct toxic action on the liver cells, as it is in the case of other poisons (arsenic, phosphorus, lead, chloroform, carbon tetrachloride, etc.) but is dependent quite largely upon the condition of semi-starvation caused by the marked loss of appetite for food. This condition is predicated on the high caloric value of alcohol, which replaces much needed tissue-building foods. Vitamins are likewise inadequately provided.

Studies by Connor and by Hall and Morgan make it clear that alcohol does play an important role in producing severe liver damage. They show also that alcohol produces its action largely by indirect means through dietary and vitamin

deficiencies. Changes in the skin (pellagra) and in the brain and peripheral nervous system associated with alcoholism are dependent upon the same factors as are the liver changes.

The reader may be convinced from the evidence presented of the damaging effects of alcohol and its sequelae when taken in large daily doses, as is done by the chronic alcoholic. But, no doubt, the question that concerns him most has to do with the effects of alcohol on the occasional or very moderate drinker. This is a difficult question to answer. We know that alcohol in small amounts depresses the higher functions of the brain, causing loss of inhibitions. Thus a few cocktails taken at the beginning of a social evening loosen the tongue and make conversation easy. Things are said often that the speaker wished to have remain confidential. A few drinks may upset one's muscular coordination and judgment to the extent that he is incapable of driving an automobile with safety. The casualty statistics of every large city afford a terrible indictment against alcoholic indulgence on this score. It is well known that a considerable percentage of automobile accidents are chargeable to inebriety (See June, 1939, *Era*, page 362). Besides these deterrents to cocktail-drinking, there is the ever-present spectre of alcoholic habituation hovering in the background like an evil thing. The surest way to avoid such a calamity is to refrain from acquiring the taste for such drinks.

When youth over-indulges in alcohol, it is usually in an endeavor to cast off restraint, or it may be due to association with those who have already formed the habit. Psychiatrists are convinced that over-indulgence later in life is the result of psychic disturbances, or even mild insanity. Alcoholism often tends to recur in certain families, since the underlying psychic factor may be hereditary.

On the other hand, we must recognize that alcohol is not a strong tissue poison and statements which are absurd and overdrawn do more harm than good. Young people who receive excellent training in the fundamental sciences resent extravagant statements which they surmise have little or no basis in fact. Stress should be placed rather on the disturbance of the higher psychic functions, loss of inhibitions, loss of muscular coordination, and judgment.

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A Noted Prophecy

(Continued from page 138)

RESOLVED, That it is inexpedient to admit Almon W. Babbitt, Esq., to a seat in this body as a Delegate from the alleged State of Deseret.

On July 18, 19, and 20, the resolution was debated in Committee of the Whole. There were arguments in favor of admitting a representative of the people of Deseret and the position of the committee as to the matter of recognition was combatted. The slavery question also had some bearing on the result. In fact, by some it was considered the determining factor.

Finally, by a vote of yeas 104, nays 78, the resolution was laid on the table.

On the 9th of September, following, the law for the admission of Utah as a territory was signed. The boundaries defined were California on the west, Oregon on the North, the summit of the Rocky Mountains on the east and the 37th parallel of north latitude on the south.

It will be seen that this extended to the Pacific coast, taking in the Port of San Diego, California.

WHEN the Territory of Utah was created it was shorn of much of the territory at first claimed, and later still further reduced until its area was confined to that portion which was or had been occupied by the Utah nation of the Shoshone family of Indians since early in the 17th century.

Utah is a corruption of the word Eutaw, and is the name of an Indian tribe that lived in these valleys and mountains long ago. . . . Retaining their traditions and folk lore, they tell us that their forefathers called this the Land of Eutaw, or "high up." Eutaw means "in the tops of the mountains."—Levi Edgar Young, Former Head of the Department of History, University of Utah.

The Indian name, Utah, a corruption of the word Eutaw, means "in the tops of the mountains," or, as the Indians themselves expressed it "high up."—State Names, Flags, etc., by George Earl Shankle.

Let us, in the light of the above, examine the prophecy in detail. The Lord's house was to be established in the top of the mountains. It was established in Utah, which means "top of the mountains," in the midst of the Rocky Mountains. We therefore see that the prophecy was fulfilled even in the selection of the name. It may be said that our people desired to have the name "Deseret." Instead, the matter was worked out so that the name chosen was in direct fulfillment of the prophecy.

This House of the Lord was to be "exalted above the hills." One need but visit Logan, Manti, and St. (Concluded on page 188)

Where Study Beckons . . .

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Mr. Vernon

Mr. Vernon, the son of Mr. and Mrs. W. M. Vernon, Provo, Utah, is a graduate of Lincoln High School.



Mr. Alston
Quentin Alston, son of Mr. and Mrs. Wm. Alston, Salt Lake City, mastered stenography here and then secured part-time work that enabled him to earn his way through university. He is now a secretary in the office of an insurance company in Washington. In a recent letter to the school he expressed his appreciation for the training he had received here and gave much credit to the L. D. S. College for his present success.

Both Mr. Vernon and Mr. Alston have proved that L. D. S. training does pay—and you can prove it, too!

May we send you our bulletin? Just mail a card to the

L. D. S. BUSINESS COLLEGE

70 North Main Street
Salt Lake City, Utah

A NOTED PROPHECY

(Concluded from page 187)

George, as well as Salt Lake City, to note that the temples of the Lord are exalted above the hills, mark you, not mountains.

All nations were to flow unto it. The writer was presiding over a stake conference in Vernal, Utah, some years ago when the thought occurred that it would be interesting to know how many nations were represented in that one small gathering. Each of the thirteen Articles of Faith was recited in a different language. In other words, there were representatives there of thirteen different nations. I am sure there can be no other place found where so many nations have come because of the building of the House of the Lord. It was discovered at the Vernal meeting that the representatives of the various nations had come to the "top of the mountains" because the house of the Lord had been built there. In other words, the immigrants from these nations, at that

meeting, testified that the chief reason for their coming to Utah was because of the temples and the work therein done. They further testified that in coming to the "mountain of the Lord's House" they had come believing that they would be taught of His ways and that they could more perfectly walk in His paths. Out of Zion the law is going forth and the word of the Lord from Jerusalem.

To me it is extremely interesting to note that in naming this territory wherein the temples of the Lord were first built, Congress, without knowing it, selected the name which means "top of the mountains." Surely, everyone familiar with the history of the Church of Jesus Christ of Latter-day Saints knows that all nations have furnished representatives who have come here because the temples were built here and because "many people" could more fully learn the ways of the Lord, and could "walk in His paths."

YOUTH'S

(Concluded from page 139)

WHEN I reached my studio, as I proudly called it, and became engrossed in my work, on occasions my sister a few years older than I, would come softly into the room and stand watching me draw. And she, too, would tell me that she expected me to reach great heights—some day I must go to New York and Paris to study art. She would gently pat me on the back and tell me how proud she was of me as a brother, because I was sincerely trying to get somewhere. This sister of mine talked about my going away to study art so much that I really felt I was going to do just that. Without losing her smile she posed by the hour for me. Everything I did she looked at with keen interest.

I was going away to study, to San Francisco first, then New York, then Paris, she told me often. So I began to save every penny I could, and to do it, I cut out a piece of the window casing of that good north window in my studio, and took out one of the small supporting stones. This made a hole about four inches wide, eight inches long, and about six inches deep. I carved out a little slot in the board, put a nail a few inches above the slot, and hung a picture on the nail to cover the place up. For two years, I tossed into this hole every cent I could get my hands on, never looking in, always wondering how much I could save. And

PROBLEMS

as I worked under the spell of encouragement, I dreamed of San Francisco, New York, Paris.

I had a job in a coal office at very small pay, but there, too, I met with encouragement, for my boss was willing to let me get off once a week for about an hour to take art in the downtown studio of an artist. By the time I had paid my substitute for doing relief work and paid my instructor \$1.50 a lesson, I had but little money left, but, oh, how I did love to look at the drawings I had made and dream, dream, dream of greater days of study. My art instructor was J. T. Harwood, a fine soul, a noble instructor, one whose influence for real art advancement among his students, in my opinion, has never been surpassed. He, too, encouraged me and took such an interest in me. He told me he was going to put me to the hardest tests possible. He was going to have me proceed slowly and teach me to draw correctly. He did not want me to rush through as some of his students insisted on doing, and in the end they would wear out their welcome and drop out because Harwood would not allow anything below the best one had to offer. I owe much to this kind of encouragement, the kind of encouragement that every youth needs and that every adult should give to the oncoming generation.



ENJOY MORE CANNED PEACHES

A LUSCIOUS VALUE RIGHT NOW
AT SAFEWAY

Come and get 'em, folks!
New-crop cling and free-
stones canned at the peak
of their summer goodness.
Big golden halves for tempt-
ing salads, breakfast fruit,
and easily digested des-
serts...sliced for pies and
shortcakes. Lay in your
supply at Safeway's attrac-
tive prices right now.

BY ENJOYING MORE OF THE OTHER FELLOWS' CROPS
YOU HELP YOURSELF

We at Safeway hope that among the delicious farm-grown foods you and your family enjoy will be lots of fine canned peaches.

We Safeway people would like to see sales of all farm products increase because one-third of our regular customers are farm families. Naturally, when times are good for farmers, our business is better, too.

This fact, that one out of every three Safeway shoppers are fellow farm people, should make farm wives stop and think next time they plan dinner. The more that farmers consume of *each other's* crops, the more they *all* benefit.

Here's your chance to
STOCK UP

Statistical Sam Says:

Since 1919, the U. S. has been eating canned peaches at the average rate of 3.0 lbs. per person annually. The figure was 2.6 lbs. for 1938, when the harvested tonnage of clingstones totalled 277,000 tons, 235,000 tons going to canneries. The quantity of freestones canned is also increasing.

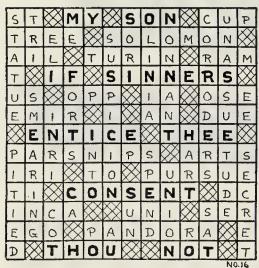


CANNED PEACHES ARE GOOD FOR YOU

Health tip: Serve canned peaches often for dessert. Their soft, pre-cooked fibre is easy to digest. Their high sugar content supplies the body with quick energy and aids in proper digestion of

the meal itself. Peaches contain small quantities of calcium, phosphorus and iron; also of vitamins A, B, and C. And canned peaches help produce an alkaline reaction in the system.

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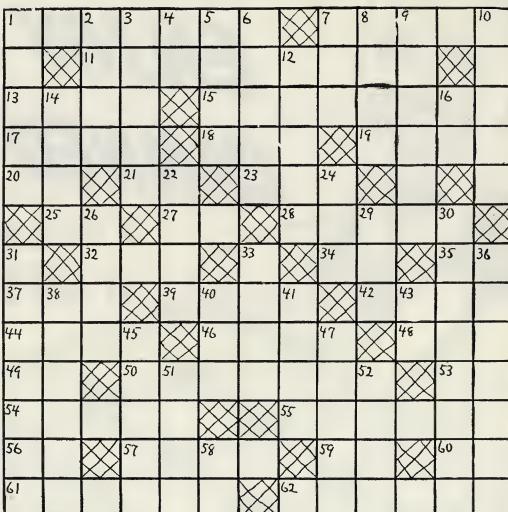
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*The
Deseret News
Press . . .*

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A Watchman's Warning (Ezek. 3:16,17)



ACROSS

1 "The Watchman"
 7 Twist round
 11 . . . thus saith the Lord God
 13 "the spirit entered . . . me"
 15 City of Illinois; art store (anag.)
 17 "and . . . with thine ears"
 18 "go speak unto . . . house of Israel"
 19 "the . . . of the Lord came unto me"
 20 "then the spirit took me . . ."
 21 Means of transportation
 23 "he caused me to . . . that roll"
 25 ". . . the end of seven days"
 27 "and I fell on . . . face"
 28 "So I opened my . . ."
 32 Son of Caleb 1 Chron. 4: 15
 34 God in Hebrew names
 35 "the end . . . come"
 37 ". . . I will there talk to thee"
 39 "even to . . . every man according to his ways"

42 "yet will I not hear . . ."
 44 "a feast of wines on the . . ."
 46 "that ye may have . . . that shall escape the sword"; . . .
 48 Son of Gad; ire (anag.)
 49 A chief place of Moab Num. 21: 28
 50 "and thou givest him not . . ."
 53 "will I require . . . thine hand"
 54 Pertaining to a citizen
 55 Tell
 56 Each
 57 "my face will I turn also . . . them"
 59 "they will not hearken unto . . ."
 60 A Benjaminite; reversed, a state
 61 Young hogs
 62 Snarlers

Our Text from Ezekiel is 11, 17, 18, 19, 25, 27, 28, 37, 39, 42, 50, 57, and 59 combined

DOWN

1 He took up the argument with Job after the three friends ceased
 2 Girl's name
 3 Ravines
 4 That is
 5 Formerly
 6 Oblivion
 7 Milk pail (Dial. Eng.)
 8 Stomach of an animal
 9 Reply
 10 "And thou shalt speak my . . . unto them"
 12 Roar, as a boar
 14 Genius of insects; pane (anag.)
 16 ". . . of the stranger that sojourneth in Israel"
 22 Primly proper
 24 A part of the image that Daniel interpreted to the king
 26 Flood
 29 In the month preceding

30 Consecrated to sacred uses; cite hair (anag.)
 31 "death is come up into our windows, and is entered into our . . ."
 33 River in England
 36 "I gave my back to the . . ."
 38 Father of Baruch the helper of Jeremiah; an heir (anag.)
 40 Israel
 41 Turkish title
 43 ". . . cried also in mine ears with a loud voice"
 45 "the race is not to the . . ., nor the battle to the strong"
 47 "Hast thou found me, O mine . . .?"
 51 Land measure
 52 Narrow valley
 58 Bone

EVIDENCES AND RECONCILIATIONS

(Concluded from page 161)
lation in German or French with one in English. The peculiar genius of one language often permits a clearer expression of the original meaning.

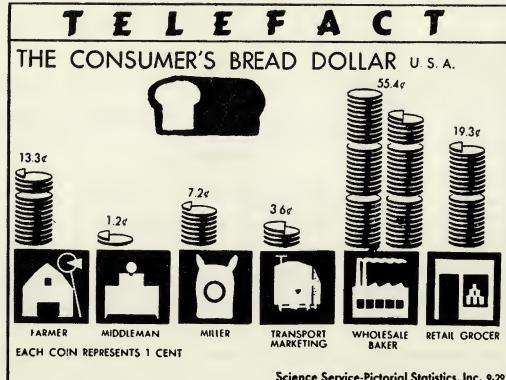
In recent years many new translations of the Bible into English have been made, chiefly to render the text in modern, colloquial language, though others have sought, primarily, to make the rendering correspond more exactly with the text. These modern translators have had at their command for comparison many more manuscripts than were possessed by the translators in 1611. Each such translation has contributed something towards our fuller understanding of the Bible; for example, King James' version says, "Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" The Smith and Goodspeed translation makes the thought clearer, "Otherwise what do people mean by having themselves baptized on behalf of the dead? If the dead do not rise at all, why do they have themselves baptized on their behalf?"

However, none of these translations surpass the King James' version of the English Bible in beauty of language and spiritual connotation, and probably in faithful adherence to the text available to them. It is this version which is used by the Church of Jesus Christ of Latter-day Saints in all of its official works both at home and abroad. The literature of the Church refers invariably to the King James' translation. Other translations are used by the Church only to help explain obscure passages in the authorized version. This translation is recommended to obtain an acquaintanceship with the Hebrew scriptures.

The hundreds of revisions made by the Prophet Joseph Smith, some of them extensive and exhaustive, are very enlightening. Note the following as lesser examples: Genesis 3:8, King James' version, says, "They heard the voice of the Lord God walking in the Garden"; the inspired version reads, "They heard the voice of the Lord God, as they were walking in the Garden"; 2 Samuel 24:16, King James' version, says, "The Lord repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand"; the inspired version reads, "For the people repented, and the Lord stayed the hand of the angel"; Exodus 10:27, King James' version, says, "But the Lord hardened Pharaoh's heart"; the inspired version reads, "But Pharaoh hardened his heart"; Luke 9:24, King James' version says, "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall have it"; the inspired version reads, "For whosoever will save his life, must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall have it."

Latter-day Saints believe that the protecting hand of the Lord has been over the Bible, whether in the ancient original manuscript or in copies of the earliest documents. Modern scholarship and modern revelation have clarified erroneous and difficult passages. How the Bible came to be is unimportant compared with what it says. The real message of the Bible has been preserved, unimpaired, and is confirmed by every new translation. That message continues to be the greatest ever given to man.

—J. A. W.



Clean white meat in natural juice

. . . That's Pioneer
Minced Sea Clams!
They come from a clean,
white North Pacific Beach,
where icy breakers tumble...
choice razor clams . . . their
stimulating flavor securely
sealed inside each can.

Chowder has a new meaning . . .

when you follow the recipe
printed on each can of this
delicious sea food! Tempt
your appetite with its
sparkling flavor.

Appetites need coaxing?

When spring fever dulls the
edge of appetite . . . that's
the time for Pioneer Minced
Sea Clams. There's a tonic
tang to this choice sea food
that makes mouths water
for more!



PIONEER
minced
SEA CLAMS

Your Page and Ours

LET'S SAY IT CORRECTLY

LEAVE is often incorrectly used for *left*. To leave a person alone means to depart from him, leaving him in solitude; to let him alone means to desist from teasing him or to have nothing to do with him. Both "leave me be" and "leave go of" are incorrect.

CONCERNING OLD MANUSCRIPTS AND LOST AUTHORS

DURING the course of our more than forty-two years of publication there has been accumulated in our files much manuscript material which, because it has become out-dated, or for some other cause, has never found its way into print.

Many such manuscripts have no name or address on them, and because the authors are unknown, we are unable to use or return them.

If you have at any time submitted a manuscript to the *Era* which has not been published, returned, or otherwise acknowledged, it is possible that an inquiry from you, giving the title, the subject, the probable length, and approximate date of sending, would help us to identify these now unidentified and therefore useless manuscripts.

We have one sheet of ten brief essays or editorials, typewritten on legal-size paper, on these subjects: The Superior Man; The True Opinion; Spirits Three; The Prayerful Man; The Greater Humility; In the Meantime; The True Forgiveness; The Known God; The Higher Honesty; The Worthy Ritual.

We should like to know who the author is.

We may publish other specific information concerning unidentified manuscripts from time to time.

In submitting manuscripts to *The Improvement Era* kindly see that your name and address are typewritten on the manuscript itself, and that postage and full instructions for its return accompany each item submitted.

Virginia, Minnesota

Dear Brethren:

THE IMPROVEMENT ERA has been in our homes for a good many years but never did either of us realize the true value of it until we came into the mission field.

And now we should like to take this opportunity to express our appreciation for such a splendid magazine, and to thank everyone for his contribution to it, especially for "Evidences and Reconciliations," and also the present articles that are being prepared by Brother Milton R. Hunter. They are very helpful to the missionaries.

Sincerely,

Elders Ralph E. Johansen and Edward D. Christensen.

THE ERA IN EVERY HOME IN LOVELL WARD

OUR family records show 144 families in the ward this year, a decrease from last year, but anyway we have placed the *Era* in every home. In several cases we have two and three families living in one home or on the same farm, so there is still a chance we will get a few more subscriptions.

Belated congratulations to President Grant on his 83rd birthday. Accept this as a birthday present.

Bishop Frank H. Brown
Lovell, Wyoming.

PREACHING VERSUS PRACTISING

Judge: "Why did you run down this man in broad daylight on a perfectly straight stretch of road?"

Prisoner: "Your honor, my windshield was almost totally obscured with safety-first stickers."

ON GUARD

Mistress: "Mary, when you wait at table tonight for my guests, please don't wear any jewelry."

Maid: "I have nothing valuable, ma'am, but I thank you for the warning."

TOO TRUE

"What are you children playing?" asked mother one day.

"We're playing church," replied Jackie.

"How nice!" said mother; "but worshipers shouldn't whisper in church."

"We know that, mother," said Jackie, "but we're the choir."

COULDN'T UNDERSTAND

Mother: "No, Jimmie, for the third time I tell you that you cannot have any more dessert."

Jimmie: "All right, but I don't see where dad gets the idea that you're always changing your mind."

LITTLE, BUT OH, MY

Agent: "Is the boss of the house in?"

Proud Father: "Yes; he's asleep up-stairs in his cradle."

THEY REALLY DO

"I turned the way I signaled," indignantly said the lady, after the crash.

"I know it," sadly said the man. "That's what fooled me."

PROOF

A woman called at a studio for a sitting. The photographer made two negatives and promised proofs for the following day. The next day her husband called for the proofs, but the photographer showed him only one. The husband said: "My understanding was that there were to be two proofs."

"I did make two sittings of your wife," said the photographer, "but in one she held her lips apart and showed the end of her tongue."

"My goodness!" gasped her husband. "Let me see that one. I didn't know there was an end to it."

SHREWD JIMMY

Jim: "Granny, do your specs magnify?"

Granny: "Oh, yes, they magnify a little."

Jim: "Ah, well, would you mind taking them off when you cut my next piece of cake?"

Telephone operator: "It costs seventy-five cents to talk to Springville."

Contractor: "Can't you make a special rate for just listening? I want to call my wife."

DIAGNOSED

Young man: "Oh, doctor, I feel awful. Can't eat, can't sleep, can't concentrate on my golf, and work's a nightmare. What do you prescribe?"

Doctor: "Propose to the girl and get it over."

SPICY TROOPS

Little Boy (reading item from China): "What does it mean here by 'seasoned' troops, father?"

Parent: "Mustered by the officers and peppered by the enemy."

*** Sunday finale



In the closing hours of each Sunday evening, radio station KSL contributes a series of programs in fitting close to the Sabbath. This is a time devoted to the pure listening enjoyment of those who welcome quiet moments as one week ends and another begins.

Tune in these Sunday nights. At 10:30 you will hear thirty minutes of beautiful music sung and played by out-

standing guest choruses or orchestral groups of the Intermountain West. Eleven o'clock brings you the KSL Concert Orchestra in a program of "Music That Endures," familiar and light classics which are favorites the world over. At 11:30, a final half hour captures the restful charm of "Sunday Evening on Temple Square," the majestic beauty of the Tabernacle Organ enhanced by instrumental and vocal guests of renown.

Inviting you to its Sunday finale, KSL offers another of its many-sided program services that bring you day-in, day-out entertainment for your listening pleasure.

50,000

K S L

WATTS



Are Your Affairs "SHIP-SHAPE" for the Voyage?

Sailing through life is an adventure as glorious and as hazardous, as sailing the "bounding main." And one of the best ways of guaranteeing the goal you wish to reach—and the safety you want to give your loved ones — is through a well planned and executed life insurance program! Let us help you keep your affairs "ship-shape" at all times. See a Beneficial Life Insurance Agent!

BENEFICIAL LIFE
INSURANCE COMPANY

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Salt Lake City, Utah